

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX

Jackson, Miss., October 27, 1938

NEW SERIES
VOLUME XL No. 43

Who's Who and What's What

Louisiana Convention meets at Hammond on the same dates of our Mississippi Convention in Jackson, Nov. 15-17.

The Baptist Standard says that the Biography of Dr. Geo. W. Truett, written by his son-in-law, Dr. P. W. James went to press in October, but will not be ready for delivery till spring.

The oldest Baptist Church in Louisiana, west of the Mississippi River, Calvary, at Bayou Chicot, was organized in 1912, is still in existence.

Our information is that Dr. J. C. Hardy of Belton, Texas, is very seriously ill. He was for many years connected with the state and denominational work in Mississippi.

A good brother editor says God does not show partiality. Well, we have seen a good many people we would not swap places with. And we have an idea that our good brother editor is in the same boat.

It is said that the rise of Mohamedanism in the near east was due to the decadence of the Christian churches in that part of the world and their practice of bowing before images of saints. Mohamet revolted at the idolatry of those who professed to be Christians.

Dr. J. E. Gwatkin, librarian for the Baptist Bible Institute in New Orleans, is very anxious to secure a copy of every associational minute for this year. He will appreciate it if each clerk will send him a copy at 1220 Washington Ave., New Orleans, La.

In a visit to the office this week Pastor N. J. Lee of Wiggins told us that there are only three churches in Stone County cooperating with Lebanon Association, one with Gulf Coast Association. The rest, about eight are Landmark churches.

The fifth Sunday meeting of Kosciusko Association will be held at Hurricane Church, Oct. 30. On the program are Bill Nason, F. A. Lummus, C. F. Anglin, P. I. Lipsey, J. C. Maxwell, J. E. Deaton and J. E. Sweany. Lunch served at the church.

Baptists in northwest Louisiana are discussing favorably the founding of a Baptist Hospital in Shreveport. One man proposes to give 40 acres for a location. Doctors and other interested parties have expressed willingness to make liberal contributions.

McAdams: Pastor G. W. Smith of Sallis has been called to the Samaria Baptist Church at McAdams. He has also been called and has accepted the work for another year at Sallis, Unity and Jerusalem. He recently resigned the work at Sharon in Jones County, after having served them for five years. During the five years there were about 200 additions.

Monday was Miss M. M. Lackey's eightieth birthday and she was the recipient of many loving remembrances from friends. Few people among us have been privileged to render so fruitful service in the Master's work as she. Many are grateful for her friendship and her Christian touch upon their lives. May our Father's richest blessings be her's on to the end of the journey. Her smile still greets the people who come with heavy hearts to the Baptist Hospital in Jackson.

Dr. W. H. Major passed away two weeks ago in Atlanta, Ga., where he had been pastor of Capital Ave. Church for 24 years. He was active and useful in many departments of the work in Georgia.

First Church, Columbus, reported to the association this year 2,005 members, a net gain of seven. There were 27 additions by baptism and 119 by letter. Total contributions were \$19,647.81 of which \$4,612.48 went to missions. In addition to this the W. M. U. give to local causes \$730.38.

When you read this there will be only two or three days left in which to get your offering into the Convention Board office before the books close for the Convention year. It will greatly help if every contributor and every treasurer will forward immediately to Dr. Gunter all offerings in hand.

Newton County Association, meeting at Rock Branch, had representatives from all 23 churches. Reported: total membership, 3457; baptisms, 185; subscribers to Record, 339; Sunday schools 17 with enrollment of 1980; 17 B. T. U.'s with 715 enrolled; 22 W. M. S.'s, giving \$2095.48; church property valued at \$94,827; pastors' salaries, \$7,898.50; local expenses, \$17,446.29; given to Co-operative Program, \$1,079.99; for all missions, \$2,353.79.

According to the census of 1930, the religious distribution of Czechoslovakia was as follows: Roman Catholics, 10,831,636; Protestants, 1,129,758; Czechoclovak Church (a national church formed in 1920 by the Reformed clergy who decided to withdraw from the jurisdiction of the Pope), 793,385; Greek Catholics, 583,071; Jews, 365,830; Russian Orthodox, 145,598; others, 32,590. Thus the Roman Catholics formed about 73½ per cent of the population; the Jews only about 2½ per cent.—Ex.

Get ready for the Convention which meets in Jackson Nov. 15-17. First of all let prayer be made continually by all our people for the presence of God, the power and leadership of His Spirit upon those who assemble. Don't think this is a perfunctory suggestion or request. Praying will make it a different convention, not only that all our people may be of one mind, but may have a victorious aggressive spirit. That we may not only look forward, but go forward. Let every church elect at least one messenger, and one additional for each hundred members or major fraction of a hundred. It is better for the church to provide for the expenses of the messengers, and that arrangements be made beforehand. Write to a hotel, or to Mr. Robert Gandy, Jackson, Miss. The plans of work for all our Baptists in Mississippi are made at the Convention. The church in which we meet is one of the best and biggest in the South. A pageant depicting a hundred years of history of this church will be presented. A good program has been arranged which will include addresses by leading men all over the South. Our people cannot afford to miss a meeting like this.

REQUEST

Please mail October contributions Sunday night, October 30th. If this is done, they will reach the office in time to be credited on this State Convention year which closes the night of October 31st.

Calvary Church, Greenwood, has called Rev. Walter Liverman of Alabama and he is already on the field.

Southside Church, Birmingham, J. E. Buchanan pastor, gave to all purposes last year \$61,000, and received over 300 members.

There will be a Stewardship Convention in Chicago Nov. 1-3, made up of a hodge podge of Catholics, Jews and Protestants and What Have You. Speakers are Rabbis, Monseigniors, Right Reverends, Doctors, Mayors, etc.

A church does not hire a preacher to do its work. It calls a pastor to supervise, oversee the work of the church. That is what a bishop is, and the only bishop the New Testament knows anything about is one who supervises the work of a single congregation.

Some people take an offering for the Lord's work as if they were afraid of getting their fingers burned. You don't have to apologize when you arrange for people to give to the Lord. You. Speakers are Rabbis, Monsigniors, Rightful service.

As the contributions of Christians for the Lord's work go down the taxes of the government go up. And the reason is not far to seek. If you don't make people righteous by the preaching of the gospel, you will have more criminals, more officers and so more expenses of the government to meet.

As the national debt goes up the taxes must go up to meet it. Taxes and national debt have gone up far beyond the income that the nation was promised in revenue from the liquor business. Another instance of the frog jumping two feet at a time to get out of the well and falling back three feet.

The New Testament knows nothing of a pastor who undertakes to shepherd from two to ten churches. There was not a pastor in New Testament times who preached to more than one church. The man who proudly tells you he is pastor of half a dozen or more churches is not pastor at all. The probability is his churches are doing little or nothing.

In Newton County Association the S. S. and B. T. U. organizations have been completed. M. A. Davis is chairman of the evangelization program. Hereafter there will be a monthly meeting of the county workers, the first Tuesday in the month. Visitors at the recent association included Rev. N. S. Jackson, Mr. E. C. Williams and Mrs. J. D. Lee. Officers re-elected are: Moderator, H. H. Bethune of Newton; Vice-Moderator, M. A. Davis of Union; and Clerk and Treasurer, J. E. McGraw of Decatur.

The Van Winkle Church is moving along in a fine way under their aggressive pastor, brother E. J. Blackford. They have their first revival since being organized in May, beginning October 26th and running through November 6th. On Sunday night before the meeting began Wednesday night the Lord gave them five professions. Dr. Park H. Anderson, former missionary to China and now professor of Theology and Homiletics at Baptist Bible Institute in New Orleans, is doing the preaching. Dr. Anderson is well known in the Southern Baptist Convention and we thank God for men like him. Jackson Baptists are urged to take advantage of the opportunity to hear this outstanding Baptist as well as lend encouragement to the heroic Van Winkle Baptists in their efforts to build up the new Van Winkle Baptist Church.

Sparks and Splinters

Brother C. Z. Holland last week helped Pastor Waggener in a meeting at Bethel Church, Rankin County.

Can you envision the shame of it? More young women employed by liquor sellers in America today than are in all our colleges! How we do need to get down on our knees and cry to God for a revival.

Rev. Willis A. Brown becomes associate pastor with Dr. H. M. King at Calvary Church, Jackson. Brother Brown is from Pontotoc County, an alumnus of Mississippi College and of the Louisville Seminary.

Baptists in the South number eight times as many as Seventh Day Adventists and they give to missions less than one fifth as much as Seventh Day Adventists. We give \$1.24 per capita. They give \$27.86. And subscribers to our papers and theirs are about the same ratio.

In Union County Association there are twenty-seven churches, 25 reporting; baptisms 442; total membership 6,639; Sunday schools 21 with an enrollment of 1983; 7 B. T. U.'s with 233 members; six W. M. U.'s with 223 members. The contributions for local expenses were \$16,318.46; for the Cooperative Program \$995.21; for specials \$1,671.67.

Dr. J. W. Storer has written and the Broadman Press has published a book entitled "By Ways To High Ways" which deserves to be read and studied by pastors, superintendents and Sunday school teachers, and it was written with just these classes in view. It is a reproduction of much that appeared from Dr. Storer's pen in the Sunday School Builder. Those who read these chapters in the Builder will be glad to have them in permanent form and those who did not will need them as a stimulus and guide to their best work. In unconventional language the author touches upon the things which these three factors in Sunday school work will find quickening and instructive. Dr. Storer's language is epigrammatical sometimes to the point of being enigmatical. He is as agile with words as a Japanese juggler. You will have to read some sentences twice to get their meaning but the second reading is worth the trouble. There are too many suggestions in the book to be enumerated here, but not many points in making Sunday school work effective are overlooked. You can get the book from the Baptist Book Store for \$1.00.

The editor has attended many associations this fall, but Hinds-Warren Association, meeting last week, was the first one in which he was permitted to vote. It was a one day session at Terry where the greatest variety was served at dinner that we have seen. But the program had to be cut in small pieces like hash, on account of the short time and the many interests. Brethren Riser and Statham constituted the officers. Rev. W. A. Bell conducted the devotional service. Visitors were welcomed, also new pastors introduced and we were off. The moderator reported for the Executive Committee, offering a new constitution which was adopted, and a program of evangelism which was approved. Dr. J. M. Cook of Vicksburg read the report on Denominational Work which was illuminating and covered all the work. It was spoken to by brethren Owen Williams and Tate. The Associational Sermon was by Pastor J. W. Middleton on Christ's Church, and was good enough to be preached anywhere. In the afternoon the editor discussed our Denominational Program. Christian Education was discussed by Dr. Kitchings of Mississippi College and Mrs. Lee of Woman's College. The Hospital work was presented by Mrs. Gilfoy, superintendent. The Orphanage was presented by Supt. Mize. The closing address was by Rev. A. S. Johnston of Jackson on "The Kind of Revival I Think We Need." It was exceedingly timely and strongly presented. Next year's session goes to Davis Memorial Church, and they propose to have morning, afternoon and night sessions.

Eastern Baptist Theological Seminary, Philadelphia, recently opened with the largest enrollment ever.

"I would rather be able to appreciate the things I can have than to have the things I cannot appreciate."—Elbert Hubbard.

Homecoming Day at Mississippi College will be on November 19, soon after the meeting of the State Convention.

Rev. J. J. Bookter, a student at Southwest Miss. Junior College, supplied Sunday, Oct. 16, for his brother at Central Church, McComb.

The likeness of Dr. H. E. Dana, president of the Kansas City Baptist Theological Seminary, adorns the front cover page of the Watchman-Examiner for Oct. 13.

Someone asked brother Shotts at Simpson County Association, "How old are you?" He replied, "I am not old at all." "Then, how long have you been living?" "Ninety-one years."

Dr. B. C. Land, pastor of First Church, Winfield, La., is in a two weeks' revival meeting with Evangelist W. H. Knight preaching and Rev. W. L. Compere leading the singing. The meeting began with an all-night prayer meeting.

The Okolona Baptist Church is sending the Baptist Record into all of the homes of the church with the prayer that it will bring a great blessing with it on each of its weekly visits. It is hoped that the Record will do much to lift the home life as well as the church life of our people.

Brother Harry Smallwood of Laurel says that the West Laurel Baptist Brotherhood has been asked to give a program at the Pastors' and Laymen's Conference in Jackson Monday, Nov. 14. They plan to bring 50 to 100 men from Jones County where the Brotherhood has been more active probably than in any other part of the state.

Magnolia Church has had a gracious revival, the meeting lasting eight days. Pastor A. E. Pardue preached and Rev. Harold Selfeldt of Brinkley, Ark., led the singing. There were 23 additions to the church. In the past associational year 66 have been added to the church; \$5,800 given to all purposes, of which \$1200 went to outside causes. The Sunday school had a twenty-five per cent growth.

Rev. and Mrs. T. E. Waldrup, formerly of Mississippi, now living in DeLand, Fla., will on Oct. 24 celebrate their Golden Wedding Anniversary. All friends are invited to attend the reception given at First Church, DeLand, on that day from 6:30 to 8:30 p. m. Brother Waldrup has recently resigned as pastor of Stetson Baptist Church of DeLand. Heartiest congratulations on the blessed 50 years.

Messengers to the State Convention this year, meeting in Jackson Nov. 15-17, will not be provided free entertainment. They can make their own arrangement at the hotel or have Mr. Robert Gandy to do it. The churches which sent messengers ought this year to pay the expenses of the messengers. These expenses will probably not be over \$10.00 to \$15.00 for the three days. The churches can well afford to bear this expense. The railroad fare will be in addition to this.

The editor of Missions, magazine of Northern Baptists after attending a Baptist church in a Southern city in which he witnessed "the high church liturgical character of the service," suggests that Northern Baptists and Southern Baptists appoint a joint committee "to formulate a Baptist liturgy." In the language of a Swede who was carried away by a cyclone, "That is traveling some." In the first place we venture to say that the sort of service seen by this brother is so exceptional that most of us living in this part of the world have never seen one like it. And if we know Baptists, and we think we do, they would resent anybody trying to fit a liturgical service on them. This is not within the province of the Southern Baptist Convention, although we seem to be having reports on about everything under the sun, from state papers to church music and absentee members and what have you. We had better get back to the business we were organized to carry on.

Pelahatchie: Brother W. L. Meadows of Quitman assisted Pastor D. H. Barnhill in a week's meeting August 12 to 21 in a gracious meeting. There were eight additions to the church, seven of them coming for baptism. Brother Meadows was at his best and our people were blessed in having him back for a week's visit. New life has been manifest in all departments of the church work.

A thing which was meant to be and was serious fifty years ago may now seem to belong in the joke column. For instance here is an extract from the Religious Herald of Virginia of Oct. 13, 1898: "The name of Dr. B. H. Carroll has been mentioned for the presidency of the Louisville Seminary. We are shocked to find that Dr. Carroll is persona non grata on account of certain doctrinal vagaries which he is alleged to hold."

For years the Christian Herald has published annually membership statistics. Figures for 1938 appear in the October issue. The total increase last year was approximately three fourths of a million members. Southern Baptists led with 4,595,602, and the Methodist Episcopal Church comes next with 4,364,342. Southern Baptists, with more than 113,000 gain, show the largest net increase of any religious body. Presbyterians, U. S. A., and Disciples show a loss. The total membership reported for all religious bodies in the United States is 63,848,949. Southern Baptists have more than quadrupled their membership in the last sixty years.—Ex.

Dr. J. B. Cranfill gives this in the Western Recorder as an experience of Missionary W. B. Bagby: When I was traveling once in the interior of Brazil, far removed from what we call civilized life, I came upon a Baptist church. There had never been a Baptist missionary in that region. It was too remote, and my presence there was entirely out of the ordinary itself. When I asked how this Baptist church came to be established in that wild region of Brazil, one of the leaders of the church told me that upon a time a traveler had journeyed through that part of Brazil and had left, either by accident or design, a Portuguese New Testament. He said he read it. He passed it to others and they read it. They became convinced that they, through this New Testament, had found God, and through the simple reading of this New Testament, they started a Baptist church. The oldest convert baptized another convert, and he in turn, as the church grew, was ordained to the ministry, and thus the church had grown, prospered and sent its roots deeper down into the spiritual soil of that far and very remote region.

Simpson County Association has thirty-eight churches with about 4,000 members. The meeting this year was with the church at D'Lo. We went through a driving rain and wondered if there would be a corporal's guard, and found a great crowd of people. The church building would hold a convention. The former officers were retained: Rev. C. C. Jones moderator, Rev. W. C. Black clerk, and Captain W. F. Smith treasurer, for over 20 years. The moderator would not let the editor eat any idle bread, so he led the devotional and later spoke on The Baptist Record, and on Missions. A large group of visitors were introduced for they love to come to Simpson County; among them were Pastors C. W. Thompson, J. B. Walker, A. S. Johnston, D. B. McLeod and Floyd Britt, besides Rev. N. S. Jackson and Evangelist A. D. Muse. An offering was made for and sent to Dr. J. W. Newbrough for his mission in New Orleans. The sermon was preached by Rev. Hollis Benton the young pastor of about eight churches. His subject was John The Baptist, and it stirred and fed the people. In the afternoon the singing was led by brother Rushing. Evangelist Muse led a helpful devotional. Supt. N. S. Jackson discussed prohibition. Rev. B. E. Phillips read and discussed a report on the Scripturalness of Missions. Brother G. M. Welch read the report on Foreign Missions and brother T. J. Barnett the report on Home Missions. It was impossible for this writer to remain for the other exercises.

**SUGGESTED PROGRAM FOR MISSISSIPPI
BAPTIST STATE CONVENTION**
November 15-17, 1938, Jackson, Miss.

Tuesday (15) Afternoon

- 3:15—Convention called to order by President.
- 3:20—Praise and Prayer, led by W. W. Grafton, song leader for sessions of the Convention.
- 3:30—Organization of Convention:
 1. Election of Officers.
 2. Report of Committee on Order of Business.
 3. Announcement of committee on Committees.
- 4:00—Introduction of Resolutions without discussion.
- 4:10—General Announcements.
- 4:15—Adjournment.

Tuesday Night

- 7:00—Praise and Prayer—W. W. Grafton.
- 7:15—Devotional—Wyatte Hunter.
- 7:30—Welcome Address—T. M. Hederman.
- 7:45—Response to Welcome Address—B. W. Walker.
- 7:55—Southwestern Seminary—W. W. Barnes.
- 8:15—Announcements.
- 8:20—Special Music.
- 8:30—Convention Sermon—J. H. Kyzar.
- 9:30—Adjournment.

Wednesday (16) Morning

- 9:00—Praise and Prayer—W. W. Grafton.
- 9:10—Devotional—W. A. Bell.
- 9:25—Reading Journal.
- 9:30—Report of Committee on Committees.
- 9:40—Recognition of new pastors and visitors.
- 9:50—Convention Business:
 1. Convention Board Report—R. B. Gunter (20 min.).
 2. Report of Education:
 - a. Mississippi College—D. M. Nelson (15 min.).
 - b. Blue Mountain College—L. T. Lowrey (15 min.).
 - c. Mississippi Woman's College—W. E. Holcomb (15 min.).
 - d. Clarke Memorial College—W. L. McMullan (15 min.).
 3. Social Service Report:
 - a. Baptist Hospitals—D. C. Simmons (10 min.).
 - b. Baptist Orphanage—W. G. Mize (15 min.).
 - c. Aged Ministers—C. J. Olander (15 min.).
 - d. Prohibition, Temperance and Social Service—P. I. Lipsey (15 min.).
- 11:55—Special Music.
- 12:00—Announcements and Adjournment.

Wednesday Afternoon

- 1:30—Praise and Prayer—W. W. Grafton.
- 1:40—Devotional—D. W. Nix.
- 1:50—Baptist Record—P. I. Lipsey and A. L. Goodrich.
- 2:05—Baptist Training Union—Auber J. Wilds.
- 2:25—Sunday School Department—E. C. Williams.
- 2:45—Report of Board of Ministerial Education—M. O. Patterson.
- 2:55—One Hundred Thousand Club—J. E. Dillard.
- 3:15—Report of Committee on Review of Report of Education Commission.
- 4:00—Seminaries:
 1. Southern Baptist Theological Seminary—G. S. Dobbins (20 min.).
 2. Baptist Bible Institute—John W. Shepard (20 min.).
- 4:40—Adjournment.

Wednesday Night

- 7:00—Praise and Prayer—W. W. Grafton.
- 7:15—Devotional—J. W. T. Siler.
- 7:30—Report of Woman's Work—Mrs. Ned Rice.
- 7:45—Foreign Mission Report—J. D. Franks.
- Address on Foreign Missions—M. T. Andrews.
- 8:25—Special Music.
- 8:30—Home Missions Report—W. A. Hewitt.
- Address on Home Missions—Roland Q.

Leavell.

9:10—Report of Committees.

Thursday (17) Morning

- 9:00—Praise and Prayer—W. W. Grafton.
- 9:15—Devotional—N. D. Timmerman.
- 9:30—Reading of Journal.
- 9:40—Relief and Annuity Board Plan—C. J. Olander.
- 10:00—Report of Committees and Miscellaneous Business.
- 10:45—Cooperative Program—J. E. Dillard.
- 11:15—Final Adjournment.

Respectfully submitted by:

Committee on Order of Business,
R. L. Wallace, Chairman
Madison Flowers
D. H. Barnhill
L. W. Ferrell
A. B. Pierce

—BR—

A MILLION MEN FOR CHRIST
By L. R. Scarborough, President
of Southern Baptist Convention

—O—

I love men—strong, virile, upstanding men, lost men, saved men. I have tried to be a man's man. I have tried to work with men. I think the most majestic picture God has painted on the canvass of the world is a saved, trained, consecrated man. I thank God for the millions of Baptist men. I believe in them. They are in a most vital sense the subsoil, the enduring foundation, of the kingdom of God. I think their place in the kingdom of God is a major place. It will be sad for the churches when the men are discounted in the work. There is no substitute for saved, consecrated men. The pastors ought to use them more, put them forward more, train them better, organize them, and utilize their tremendous powers. I think they are at least as capable as any other group in the world for virile leadership, for getting under and carrying forward the larger tasks of Christianity. It is never necessary to discount the men in our churches in order to advance the interests of any other of our groups.

I am charmed with the slogan of the Brotherhood, "A Million Men for Christ." The very thought of it is staggering, inspiring, challenging. Oh, if we could get a million men under the big tasks of Christianity, more completely and more consecratedly, success would already be in sight!

Of all the groups engaged in the work of our denomination, none are more important than the men of our churches. I would not put anybody ahead of the men in the churches—not the women, not the great army of young people. All of these are important, and thank God are getting into this evangelistic movement in a wonderful way, but our men—plain, simple, red-blooded men—hold the key to a major part of our victories.

It is said that there are more lost men than there are lost women. Whether that be true or not, there are far too many lost men. I am not discounting the influence of any other group, but I believe in my heart that if multitudes of unsaved men find the Lord Jesus Christ as their Saviour and are trained in His service, men are going to have to perform the larger task in winning them.

And with these words coming out of my blood to the Baptist men of the South, I would like to say that you are important—very, very, very important. Your place in your church is a significant one. Your pastor cannot fill your place, nor your wife, nor your mother, nor your children; but you, the father and husband, the masculine leadership of the household, you are the pivotal and key personality to the winning and training of lost men.

I wish that every pastor that leads a church could realize the value and importance of his men, and give his best energy in cooperation with them, and in training and inspiring them, and in utilizing them in every possible area of service.

God can and does save men, the biggest of men,

the hardest of men. God can use the talents and personalities of the strongest of men, if they will turn themselves over into His leadership. In two pastorates I had a group of men gathered about me as soul-winners. I gave time and love and patience and my strength to help them to see their duty and go with me after lost men in the communities, and I saw triumphs in those days that cheer me in these days. I have seen many a church made great by the men of that church getting under the load, going with the pastor after the lost and shouldering the other burdens with him in that church.

What this hour needs, when sin everywhere is rampant and all-pervasive and alluring, is for saved men by the multitudes to come out in their churches, banded together, following their spiritual leadership, going into the church auditoriums Sunday by Sunday, in the offices, in the streets, in the big outdoors of God during the week, personally saving lost men and telling them of the Lord Jesus Christ.

I would urge every pastor reading these words to organize his men, encourage them, have faith in them, believe that they can do great things, and will do great things, if inspiringly led and moved by the Holy Spirit. Use the time that these busy men can give you from their tasks to train them in the fundamentals of personal approach and evangelism, and go with them after lost men, and then lead them to go after others.

My soul hungers for boys and girls, for great multitudes of young people to be led to Christ, and my heart thirsts for women, beautiful, enthralled, worldly, sin-charmed women, who are the wives and mothers of our land, to be saved. There are far too many of them lost. But if I have one hunger above another for any class to be saved it is for the men, strong, raw-boned, red-blooded men, who are hedging and drifting toward hell. Unless the virility in our churches goes after them they are going on down to eternal ruin.

Oh, my brother Baptist men, mobilize, organize, seek inspiration and passion to go after your brother men in all the areas of life. Oh, brother pastor, see the gold mine in men you have. Realize the waste in lost vitality and energy because, possibly, of your neglect to mobilize them.

I am pleading, with my good friend and strong layman leader, brother Lawson Cooke, for you, the imperial manhood of Southern Baptists, to take your rightful place in this mighty mobilization of Baptists for the year 1939.

The slogan recently in war-anxious Europe was "a million men, armed to the teeth, on the front lines." Blood was in their eyes, conflict waved in their banners, and they were determined to cross the borders and add new territory. They were in the interest of war; we are in the interests of peace. My soul-cry is for a million men mobilized for Jesus Christ. Not on the war-fronts, but on the peace-fronts, all up and down the world.

What an opportunity for pastors to mobilize a million men for Christ! All our men—God bless them!—are worth saving ten thousand times over, to a great mobilization for Jesus Christ and the winning of multitudes to Him.

That is my plea; that is the cry of my heart. We preachers will be sinners, sinners against lost opportunities, sinners against the unsaved, complicating the destinies of a million lost men, if we do not mobilize and utilize and enpassion our men to go after the unsaved just around the corners.

—BR—

Five years ago the Foreign Mission Board was over a million in debt. Now it is \$299,000. The budget for 1939 is slightly below that of 1938.

At Denton, Texas, there are two state colleges. Among the students are 1530 who are Baptists or have a preference for the Baptist church. Of these 518 are members of First Baptist Church. In the past month 374 joined the church, 9 of them by baptism. In one day 160 joined. Good work is evidently being done here by Dr. Fr. Weedon the pastor, and by Miss Mary Alyce Scott the student director.

EDITORIALS

A NEW CREATION

In Second Corinthians chapter five, verse 17, Paul says, "So then if any man is in Christ there is a new creation." The old version and the new version say, "He is a new creature." But the reading in the margin is, "There is a new creation." The language in the original is terse, "If any in Christ, a new creation." There is no verb in either clause, and there is no word for "he." It does not say "he is a new creature," but simply, "a new creation." The words that follow seem to show that Paul is not speaking of the Christian himself as a new creation, but of the world in which he lives as a new creation.

We must look for the interpretation of any passage in the connection in which it occurs. In this case the words immediately following the statement about "a new creation" are these: "The old things passed away." In an instant everything changed. In the moment when one becomes a Christian that which had made his world ceased, that which constituted the interests and business of life passed. They departed in the twinkling of an eye, never to return. Then he says, "They have become new." The passing away was one instantaneous act, aorist tense, a thing that happened once for all time. But when he says, "They have become new, he changes tenses. And that means that the change is a present, permanent, abiding experience. We call it the perfect tense because the new condition is here to stay.

The Christian lives in a new word. It has a new meaning to him, a new aspect. It is not that there has been an actual removal of the physical world and replacement of it with another, but the whole relationship of the Christian to the world has been altered. He says old things passed away, behold they (these same old things) have assumed new meaning, new purpose and forever bear to us a new relationship.

Then Paul says, "All things are of God." Their new meaning and new relationship to us is because they are now the product and expression of the will of God. Their meaning can nevermore be understood apart from Him. They affect us as God's arrangement, God's agencies, God's means of dealing with us and disciplining us. Our changed relationship to God has made everything different. They become God's agents in our development and our means of proclaiming the word of reconciliation.

—BE—

Dr. T. A. Gonzales, chief medical examiner of the city of New York, says that in 40 per cent of the fatalities in highway accidents drinking was a factor.

Oct. 30 is World Temperance Sunday. Pastor J. W. Middleton of Clinton anticipated it one week by preaching a great sermon last Sunday on "John Barleycorn."

What is said to be the largest American Indian ceremonial temple known has been excavated by the Field Museum of Natural History on the rim of Cahone Canon in Colorado.

By invitation of the Carnegie Foundation Karl Gunnar Myrdal of the University of Stockholm has come to America to conduct a two year study of the Negro problem. We hope he comes down where the Negroes live.

The Baptist and Reflector of Nashville, Tenn., does honor to the Southwide B. S. U. Conference meeting this week in Memphis by good articles and illustrations magnifying this phase of the denominational work.

Pastor A. B. Pierce at Crystal Springs is to preach a series of sermons on Satan; who he is, what he does, how to overcome him, and what will become of him. Also he is preaching a series on "Some Fundamental Doctrines of Our Faith."

An exchange tells of a man in Iowa whose income tax was four cents. He took advantage of the law which permits it and paid it in quarterly installments. And that is more than a lot of people in Mississippi gave to missions.

EVERY MAN A KING

—O—

If we remember correctly this was the slogan of a national figure a few years ago. We do not know what interpretation he put on this slogan, nor what application he proposed to make of it, but there is a truth underlying it which we would do well to apprehend and give place to in our estimate of men and our dealing with them.

We were impressed as we read a few days ago with the statement of Peter in his first epistle, I Peter 2:17 which puts men as men in the same class with kings in our estimate of them and our treatment of them. These are his words: "Honor all men. Love the brotherhood. Fear God. Honor the king." And the thing that impressed us is that he uses the same word to indicate the respectful attitude proper for us toward all men as toward the highest earthly sovereign. And he puts them in such close connection as that there is no mistaking his meaning and his purpose.

He does not use the same word to express the proper attitude toward the king (the Roman emperor at that time) as he does to indicate the proper attitude toward God. We are to "honor" the earthly ruler; but we are to "fear God." God is the only one whom it is proper to fear, to hold in reverence as entirely different from men and utterly superior to men. We are to be forever in awe before Him. He is the highest, the only final authority for our conduct. No man can come between the soul and God and demand of us the allegiance, loyalty, obedience which is due to God only. If we fear God we do not have to fear any man.

But the fear of God is closely associated in this scripture and in fact with the proper duty to rulers and the proper attitude toward men. The fear of God will cause us to love the brotherhood and it will cause us to honor those whom he has appointed to places of authority. A good Christian is a good citizen. To obey God will lead every man to respect the laws of the land and to prize every worthy political institution. Human government is God's method of administering justice and preserving order.

But the chief thing we are interested in making plain now is the fact that the high esteem in which rulers are to be held is also the pattern for our valuation of man, or as Peter says "of all men." The fact that he said all men makes it plain that our estimate of the dignity or worth of men is based upon the fact that they are human beings. We ought to look upon every man, no matter how low his present position and condition are, as one to be held in honor.

This is the proper attitude, based upon the essential facts as to the origin, nature and destiny of man. Any flippant fly-up-the-creek echo of science falsely so-called who wishes may imagine himself the grandson of a monkey, but for us we persist in the belief that man is the direct creation of God. And that God made him in his own image, and that he made him to have dominion over all the earth and all that is in it. This is what the first chapter of Genesis means to us. And if it is true, God made man to have dominion, to be a king. And God has never departed from his purpose nor repudiated it.

The same glorious truth is seen in the Eighth Psalm, where David says, "Thou hast made him but little lower than God (American Revised Version), and crownest him with glory and honor. Thou hast put all things under his feet, etc."

And mind you this same Psalm says that it is not the privilege of a few exalted ones to have this heritage of kingship. On the contrary he says, "Out of the mouths of babes and sucklings has thou established strength." Every now and then one arises out of poverty and obscurity to hold dominion, showing that the privilege belongs to man as such, and not to a select few. There is none so low that he may not claim his heritage. And any who are specially privileged have no right to seek to deny the lowliest of men the opportunity or the means of rising to their God-given privilege and position.

SOMETHING ALL MEN SHOULD KNOW

—O—

The ministry of Paul was twofold, according to the statement given us in the third chapter of Ephesians. One part of his ministry was to preach the gospel to the Gentiles. In Ephesians 3:2 he speaks of it as "the stewardship of the grace of God which was given me to you-ward." In verse 8 he says, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." That was one part of his work.

The other part of it was closely connected with this but it was something else. He thus describes it: "To make all men see what is the stewardship of the mystery which for ages hath been hid in God." His mission to preach the gospel to the Gentiles was a great mission, a new mission, a divinely appointed task, a great honor and a mighty responsibility. But it was not enough. If that were all it would have been only a partial success at best, and would have probably ended with the death of Paul. There must be something added to this to make his mission to the Gentiles effective, world-wide and age-long.

This other thing, this additional mission he speaks of as making all men see what is the stewardship of this mystery. It is good that he saw it; but others must see it too. Paul says that this mystery, or secret which had been unknown to the ages before, uncomprehended by God's people in all the centuries past, undisclosed to their eyes by all of God's dealing with them, this secret had been made known to him by divine revelation. God had showed him that His grace was not to be for Jews only, but for all the world. And now his mission is not only to break over the racial boundary, but to bring others to see the world wide purpose of God in the gospel.

This latter seemed in some ways a harder task than preaching to the Gentiles. It was often easier to get a hearing among the Gentiles for the gospel, and bring them to accept the offer of salvation in Christ, than it was to convince the Jews even Christian Jews that God meant to save others than Jews. Wherever Paul went those who opposed him first and worst were Jews. They stirred up the Gentiles to oppose him. And even in the church at Jerusalem the Christians had little sympathy with his preaching to the Gentiles. There is no evidence that when he was at last set upon in Jerusalem because he said that God had sent him to the Gentiles, there is no evidence that any member of the church at Jerusalem lifted a finger to help him.

Today it is easier to get a hearing among the heathen in China or Africa than it is to get support from Christian people in America. We have to bring missionaries back from all these lands to make men see what is the stewardship of this mystery, a stewardship which is as much ours as it was Paul's, as much that of the Christians and churches in Mississippi as it is of those who have gone from us to preach to those on the other side of the equator or on the other side of the earth.

To "make all men see," not a few of them but all of them, requires two things: the testimony of those who are enlightened and a revelation by the Spirit of God. That is the way all truth is made known, by preaching and by the Spirit within. The word to make to know, photizo, means to enlighten. And it is the same word that Paul uses in his prayer in the first chapter of Ephesians, "Having the eyes of your heart enlightened." And that is done by the "Spirit of wisdom and of revelation in the knowledge of Him."

Our work of evangelizing the world depends on "making all men to see what is their stewardship of this mystery." It can only be done by the spirit of revelation.

—BE—

Sometimes it seems that F. F. V. means not the first families of Virginia, but fuss, fury and violence, by the way some of us preachers behave in the pulpit.

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MISSIONARIES NEEDED IN MISSISSIPPI

A. A. Kitchings

For some four years I have had a great desire to see our State Board of Missions inaugurate a vigorous program of state missions. Pressing debts and inadequate income have prevented such program, I feel sure.

Judging from the sentiments given in answer to brother Hodge's questionnaire, others feel as I do in this matter, namely, that the time has come when we should have at least six full time missionaries working in Mississippi.

My reasons for this belief are: First, there are many communities whose nearest Baptist church is from five to fifteen miles. These communities are often thickly populated with people who have no cars, which is equal to saying they are without conveyance to a church five and ten miles away. The best way to reach them, as I see it, is to send a missionary to them. If we do not go to them others will, and will give them a perverted idea of the true religion of Christ. Even now some of them are dying without Christ.

Second, in many communities where a church is already located they are without leadership and need a missionary to go to them to arouse their forces, as well as to enlist their resources for the extension of Christ's (cause) kingdom. Some of them have untrained leadership, which leadership has no conception of the potentialities at hand, for Christ. Such situation is an opportunity for the right kind of missionary. He could go there, hold a meeting, put on an every member canvass, put The Baptist Record in the homes and in some cases put pastorless churches in touch with Mississippi churchless pastors. This work cannot be done by a neighboring pastor. He has his hands full already. It cannot be done by a prospective pastor. He will be accused of ulterior motives. It can be done by a missionary.

If we had six of the right kind of missionaries doing the right sort of missionary work they would be a real asset, rather than a liability to the State Mission Board.

What is the right kind of missionary? Of course there will not be unanimity of opinion here. The man to do the work outlined above is a man who is not afraid of hard work. He must not be accustomed to comfort and luxury, or at least to long after them. He must not run home too often or hang around home. He must not spend time calling pastors together or telling them how to do their work, but actually do the work of a missionary.

Who would check on him to see that he is accomplishing things worth while? The State Mission Board could appoint one of their members who lives in the district where the missionary works, to keep in close contact with him.

Who would find such men to serve as missionaries?

A committee of three from the State Mission Board could be clothed with authority to find, employ, and assign territory to these missionaries. They could be found and I believe the scheme is workable.

Four hundred have been enrolled in the Louisville Seminary for this session.

Rev. W. W. Kyzar helped Pastor Varnado in a good meeting at Central Church, Mobile. There were 30 additions. Brother Kyzar is this week in a meeting with Pastor Ellis at Greenbriar, Tenn.

"Prohibition in the United States is doomed." That was the way a radio voice boomed out in 1932. And in a little over six months every bank in the United States was closed. And we have had mostly trouble ever since.

Dr. J. B. Quin reports a fine day at Summit Sunday, morning and evening, good congregation and good interest, four additions to the church. Additions are frequent. In the evening the young people had charge of the service, under the direction of Mrs. J. E. Rausin of the B. T. U. Two young men from Mississippi College spoke, T. C. Clark and Mr. Drummond, on the Maximum Christian Life. The church at Friendship is also prospering.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

GOING PLACES

Water Valley:

We saw no signs of a recession at Water Valley. In fact, the workmen had done such a good job of redecorating the interior of the church that we feared we had gone to the wrong church.

The church made a fine report to the association and all organizations are making progress.

Pastor and Mrs. W. C. Howard are greatly loved by the Water Valley Baptists.

We saw prayer meeting crowds that would delight the heart of any pastor. In fact, we thought the people had mistaken Wednesday night for Sunday morning.

We explained the advantages of the E F plan to the large prayer meeting crowd and several expressed an interest in it.

Yalobusha County subscribers are listed as follows: Scuna Valley 14, COFFEEVILLE 34, Anchor 1, Water Valley 10, SYLVARENA 9, SCOBAY 8, WAYSIDE 10, TILLATOBA 28, OAKLAND 14, Torrence 2, Pine Valley 3.

Tallahatchie Association:

Officers of the Tallahatchie Association are: Rev. J. R. G. Hewlett, moderator; Rev. J. H. Pennebaker, clerk; Rev. E. H. McElroy, vice-moderator; A. J. Cole, treasurer.

Although we had to make another association the same day, the moderator had planned his program in such a way that we had two periods in which to speak, one for the Record and one for the Cooperative Program.

All the reports we heard were good and showed thought on the part of those preparing them.

The good ladies under the leadership of Mrs. Ned Rice fixed a nice box of lunch for us to eat on the go.

Tallahatchie County is represented on our subscription list as follows: WEBB 13, Paynes 1, Enid 1, Cascilla 1, Charleston 10, Philip 1, Sumner 6, TUTWILER 38.

Rev. J. R. G. Hewlett expressed his satisfaction with the E F plan at Pope and Rev. J. B. Ray, who is moving back to Tallahatchie from Lowndes County, also informed me that three of his Tallahatchie churches would be ready for the E F plan in a few days.

Pontotoc County Association:

As usual, the Pontotoc County Association was well attended. Numbers failed to get in the house.

Officers elected were: Dr. B. B. Hilbun, moderator; J. S. Grubbs, vice-moderator; J. A. Sewell, clerk.

As at Tallahatchie, they made provision for us to speak both for the Record and for the Cooperative Program.

Dr. M. L. Shannon made plans for an offering of \$1,000 from the various churches for the B.O.B.F.

Pontotoc County also supports Miss Pearl Caldwell in Pingtu, China.

Pontotoc County has subscribers listed as follows: Troy 1, Turnpike 1, Algoma 1, Sherman 1, Randolph 2, Toccopola 1, New Hope 1, PONTOTOC 55 and 16 R.F.D., Ecru 5, LONGVIEW 17, Shady Grove 1.

New Albany:

Having attended the Tallahatchie and Pontotoc Associations, morning and afternoon, we couldn't pass New Albany by, so that was our night destination.

Dr. Kirkland has a fine group of deacons who give him the kind of support every pastor wants. They met in special session and after our explanation of the E F plan unanimously voted to recommend it to the church.

The work at New Albany is making progress under the leadership of Pastor J. P. Kirkland. The debt is almost paid, the crowds are good and Kirk is working himself to death.

Union County has subscribers as follows:

Myrtle 3, Wallerville 1, New Albany 17, Blue Springs 7, Ingomar 1, Etta 1.

A Union County pastor recently told us that he had two churches that would be ready for the E F plan by about November 15th.

"We are feeling the results of the Record in an increase in our offering each Sunday for local expense and for missions. A new spirit of fellowship is manifest among the brethren. So I am rejoicing with the present results."—B. T. Bishop, Ruth.

"The Baptist Record helps the people. At Cruger we made an offering to the Orphanage building fund Sunday. If Mississippi Baptists give per capita as they did there the plan will be paid for and all Mississippi Baptist State debts paid for in one year."—C. J. Olander, Cruger.

NEWSPAPERS AND DRUNKEN DRIVING PROBLEM

"Newspapers mold public opinion faster than any other agency and should be enlisted in the campaign to end drunken driving," says W. A. Gabrielson, Honolulu police chief, in a paper read at the recent National Safety Congress says the Kosciusko Star-Herald.

"It is reliably estimated that drunken driving has at least doubled since the repeal of prohibition. Today it is one of the principal causes of motor accidents. Surveys carried on in various states indicate that liquor is a factor in 10 to 20 per cent of all accidents involving a fatality or a major injury. In the words of the chief of the California State Highway Control, the drunken driving evil 'continues to grow unabated . . . Intoxicating liquor is playing too great a part in the present mounting death toll. . . .'

"The alcohol-mixed-with-gasoline problem must be attacked from a number of angles. In many communities police and prosecuting authorities are more or less indifferent to it and are too prone to let the use of a little 'pull' reduce a serious drunken driving charge. While proven scientific methods for establishing whether or not a person is legally intoxicated are known, they have not been widely adopted, with the result that many cases are taken to court without sufficient evidence to justify a conviction. Worst of all, perhaps, a large part of the public tacitly condones drunken driving by refusing to demand rigorous and impartial laws and methods to detect and punish it.

"Newspapers can perform a great public service by emphasizing the evil, showing how all of us are potential victims of a drunken motorist, and by carrying on a campaign for betterment in local enforcement. Alcohol at the wheel kills thousands of Americans each year—and injures tens of thousands. It must be stopped."—Selected.

Dr. Nat. Tracy, pastor at Fayette, Mo., has accepted the call to Ruleville Church, succeeding brother W. A. Bell. He is an alumnus of the Louisville Seminary and took his doctor's degree at the Baptist Bible Institute. He will receive a wholehearted welcome in Mississippi.

The recent session of the Tallahatchie County Baptist Association, held with the Charleston Baptist Church October 13, was well attended, thirteen of the fifteen churches sending messengers. A total of 2196 members was reported, and gifts of \$13,664.86 were reported for all purposes. Rev. Bryan Simmons was present and made a plea for the emergency building program of the Orphanage. Rev. A. L. Goodrich, circulation manager of the Baptist Record, represented the State Board and spoke on the Cooperative Program. Rev. J. R. G. Hewlett was re-elected moderator. Other officers elected were clerk, Rev. J. H. Pennebaker, Sumner; vice moderator, Rev. E. H. McElroy, Charleston; treasurer, A. J. Cole, Webb. Spring Hill church will be host to the association next year. Rev. J. A. Ousley, of Tutwiler, was named associational chairman for raising funds and securing donations of food and clothing for the Orphanage.—J. H. Pennebaker.

ANNOUNCING GRAVE SITUATION

Charles E. Maddry, Executive Secretary,
Foreign Mission Board

The accompanying letter from Doctor Everett Gill, our European Secretary, makes known to us the desperate plight of our Rumanian Baptist brethren. In behalf of a helpless minority, we are trying to rally the world in protest against this brutal and unjust treatment from a government dominated and controlled by the Orthodox Greek Church (State Church).

Read the accompanying article on this page.

PROTEST IMMEDIATELY

Charles E. Maddry

We urge the Baptists of the South to assert their righteous indignation individually, and as district associations, state conventions, and churches.

Southern Baptists who wish to take active steps toward helping to alleviate the persecution in Rumania will send all protests to the Rumanian Minister, Mr. Charles A. Davila, Rumanian Embassy, Washington, D. C., or to the Foreign Mission Board, Richmond, Va., from where it will be forwarded promptly.

Many of our Rumanian Baptist churches are already closed and several of our pastors are in jail for the ONE offense of preaching Christ's gospel. Shall this brutal persecution continue? If not, then God help us to do all we can through persuasion, by petition, and by enlisting the might of the Baptist world against the Minister of Cults and his authority in the Rumanian government, in order that this terrible calamity, which threatens our Baptist brethren of this land, may be averted.

It is unthinkable that in the twentieth century a respectable state, dominated by one religious group, should undertake to suppress and destroy another religious group with 62,203 members, 355 ordained pastors and 370 lay workers organized into 400 churches.

Let every Baptist who loves freedom for himself send in his protest at once.

RUMANIAN BAPTISTS AT THE LAST DITCH

By Dr. Everett Gill

I write as the friend of the Rumanian people and as brother of the Rumanian Baptists, having known them intimately for fifteen years. I speak, therefore, of the present grave crisis with knowledge and sympathy.

The "Ministerial Decision" (decisie) No. 26208, which is to become fully effective Dec. 15, 1938, will close 95 per cent of the churches of the 70,000 Rumanian Baptists. That decree places Rumania, as to persecuting zeal, in the same category with Bolshevik Russia. Neither Nazi Germany, nor Fascist Italy nor pre-war Catholic Spain, has been guilty of such carefully thought-out methods for the suppression and ultimate annihilation of a godly Christian denomination as this projected "decisie." It's a masterpiece of its kind.

Rumania waited till 1916 to enter the World War. She was speedily crushed and forced to sign an ingominous treaty which reduced her to becoming practically a province of Germany. Her democratic allies, lovers of both political and religious freedom, fought on till, with their blood and treasure, they won the war.

At Versailles Rumania, enormously enlarged and enriched, signed the war-treaties and became a member of the League of Nations. In and by so doing Rumania signed and attached the seal of the nation to treaties by which she gave to her minorities full religious freedom. Of all the "succession states," who likewise signed those treaties, Rumania alone has broken her word.

At the Oxford and Edinburgh Conferences,

Rumania's representatives of the state church approved the findings which included the principle of religious freedom for minorities which was expressed with beauty, vigor and clarity. The Rumanian state-church now repudiates what her representatives approved at Oxford.

Ruman Baptists are not, as some would assert, the disciples of foreign interlopers. They are an indigenous Christian body of some 70,000 members with a history of two-thirds of a century. The British and Foreign Bible Society, the Lord, and the Bible, are responsible for most of the Rumanian Baptists. As the result of Bible-reading in Transylvania, there sprang up groups which at length found out that they were Baptists without knowing it. They are not the product of foreign propaganda. They are Christians who found the Lord in their own way, and they have learned how to endure hardness as good soldiers of Jesus Christ.

To say, as their enemies assert, that they are inclined to Communism and are disloyal to the state is pure and considered calumny which no one in Rumania believes. That is a slander for foreign consumption. What paganism is doing for Germany, atheism in Russia, and Roman Catholicism in Spain, the state-church of Rumania is doing for its own people—violating man's inborn and God-given rights in matters of conscience and religion. It's the old struggle all over again for the rights of the human soul.

Today, as every man in the street knows, the world is facing the supreme conflict of the ages between democracy and totalitarianism—between governments which recognize that "a man's a man," and those which rob "a man" of every right for which patriots, heroes and martyrs have died. Rumania, if she makes effective that decree No. 26208, will take her place alongside of the enemies of free peoples. This is to be highly regretted by all who have a sympathy for her interesting and capable people.

This is tragic beyond words. The rulers of Rumania misrepresent the nation. It is true, as a minister of state said to me some years ago, "We are not a persecuting people." As a people they are not such. They are a lovable folk, hospitable, tender-hearted and capable of great things. At bottom it is not the Rumanian people, nor even her political rulers, who are responsible for this traffic and cruel crisis. It is the Rumanian state-church, which claims to be the Body of Christ on earth, which must bear the blame of this anachronistic persecution. This decree is signed by "His Holiness Nicolae Colan," under the Premiership of Patriarch Cristea. This is a case of pure ecclesiastic persecution under the old pagan claim of patriotism.

The gravest judgment in all literature of the cases of ecclesiastical persecution is to be found in the words of the Master in John 15:20-22 and 16:1-4. They answer the question which puzzles and astounds citizens of this modern world: "Why do men persecute religion?" In these traffic and historic days every Christian should re-read and ponder those words, written in the first century with apt application to the twentieth. They constitute the most devastating condemnation in all history of persecution by a religious body which claims divine authority.

(From the "Baptist Times," London).

Dr. H. C. Steele of Mississippi Woman's College occupied the pulpit at Crystal Springs Sunday, Oct. 23, Laymen's Day.

At its annual session Oct. 17 the Foreign Mission Board appointed nine new missionaries. They go to South America, Africa, Europe and Mexico.

There are now 62 students from Mississippi in the Baptist Bible Institute. This is the largest number from any state, going beyond Louisiana for the first time.

At Perry County Association, 16 churches were represented, all except one. One new church was received. There is a total membership of 1822; with 118 baptisms; 14 Sunday schools, seven B. T. U.'s. Thirteen churches gave \$819.06 to missions; all churches gave \$4918.81 for local expenses.

TRUE AMERICANISM

Editor of the Baptist Record
Jackson, Mississippi

Dear Sir:

I had the pleasure a few days ago to read an editorial and also an article in your paper which I enjoyed very much. The editorial was in opposition to the passage by Congress of the Harrison-Fletcher-Thomas Education Bill. The article was on the necessity of preserving the line of demarkation between church and state. The sentiments expressed in the editorial and in the article are absolutely sound and irrefutable and in harmony with the highest ideals of American traditions.

I wish to commend you upon the stand you have taken upon these vital issues, upon which there is entirely too much pussy-footing these days. Protestantism, freedom, education, and progress must cooperate and travel together and anything that is detrimental to one is detrimental to all of these vital forces. Our Protestant journals and ministry, therefore, should be alert to warn the people of any encroachment by the enemies of our public school and by the enemies of our American doctrine of the separation of church and state.

In my judgment, the Harrison-Fletcher-Thomas Bill (Senate Bill 419) constitutes a definite threat to all these considerations. It would, by means of wholesale Federal subsidies, running over a long period of years, put our free public schools under the domination of a governmental bureau. It unmistakably would result in the regimentation of our educational institutions. Economic misfortune might cause us to tolerate certain programs of Federal control and regimentation in connection with our agricultural and industrial life, but when our more vital interests are involved, I am sure that our people would rebel against Federal control and domination.

In your editorial you very forcibly brought out the fact that Senate Bill No. 419 opens an avenue whereby sectarian and non-public schools could approach the Federal Treasury and get their hands into the public funds, thereby violating the spirit, if not the letter, of our constitutional provisions against governmental aid to religious establishments. It is a palpable effort to divert public funds to private and sectarian uses, and when the people understand it, I am sure they will not tolerate it.

You are therefore doing a public service in calling these matters to the attention of your readers.

With best wishes, I am

Sincerely yours,
Luther A. Smith

—BR—

A recent cablegram from Dr. J. H. Rushbrooke says that the Baptists in Rumania have been sentenced to prison for preaching the gospel and over 30 others are awaiting trial. Many churches are already closed.

Rev. E. B. Shivers has resigned to accept a call to Trion, Georgia, about 40 miles below Chattanooga. He has done a good work at Raleigh and in half a dozen other churches in that territory. Every family in these churches gets the Baptist Record.

In 1885 Rev. W. J. David, Mississippi missionary to Africa, carried over a ship load of lumber from Mississippi to build churches in Africa. Recently Dr. Maddry presented to the board a gavel made from the rafter of a church in Lagos, Africa, which was a part of this lumber carried over 53 years ago. Dr. Maddry says we must have 50 new missionaries in Africa in the next five years.

Mr. John Hall Preston becomes business manager of The Commission, published by the Foreign Mission Board. He will be remembered as the student secretary in Florida for seven years who married Miss Irene Word, student secretary of M.S.C.W. He is a Kentuckian who was graduated from Union University at Jackson, Tenn., and took his theological training at Andover-Newton Seminary.

FOREIGN MISSIONS

(An address delivered before the Holmes County Baptist Association by J. G. Chastain, Sr., Lexington, Miss.)

God Issues A World Plan of Redemption

Authoritative astronomers say that the sun is more than ninety million miles from us. Its light reaches the earth in less than ten minutes, as light travels at the rate of 186,300 miles per second. Some of the fixed stars are so far away, it takes their light forty-eight years to reach the earth. While calculating the distance and movements of the stars, Kepler said in the sixteenth century, "I am thinking God's thoughts!" The immensity of these great distances amazes and dazes us. We are brought to think of the infinity of God. He is infinite in all His faculties, which means that He has infinite love for a fallen race. In His infinite wisdom and mercy He gave out for lost humanity a world program of redemption. God is "not willing that any should perish, but that all should come to repentance." (II Peter 3:9.) "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isaiah 45:22). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). Christ advanced the same doctrine when He said to the apostles, "Go ye, therefore, and teach all nations."

God's greatest blessings to man are free gifts. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." (Ephesians 2:8). "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23). This "gift" refers primarily to Christ, but by extension it applies to the plan of salvation. Paul says, "Thanks be unto God for His unspeakable gift!" "Unspeakable wisdom thought it; unspeakable power wrought it; an unspeakable price bought it; unspeakable love brought it; and unspeakable joy to him who has been taught it!"

A World Challenge To God's People

After the preaching of the Gospel for nineteen hundred years, there are in the world some eight hundred million people who have never heard of Christ. There are sixteen million unevangelized foreigners in the United States. It is estimated that one-fourth of these will return to their home countries. If we will evangelize them while here, they will go back as self-supporting missionaries to their home people.

Eighty-five per cent of the citizens of New York City are foreign born, or the children of foreign born parents. That and perhaps a dozen others of our largest cities are foreign cities on American soil. Before the world war our missionaries were at work in seven foreign countries. Soon after the war they penetrated into ten other countries, making seventeen in all. During recent years a half dozen of our foreign mission secretaries and as many more of our presidents of the Southern Baptist Convention have, one after another, visited these mission fields. When they returned, overjoyed with their findings, they unanimously reported: "Fields white unto harvest," converts by the ten-thousand, outlook propitious, and loud calls for more missionaries. What shall we do about it? The world has never before been so needy and ready for a universal revival.

Will God's People Meet the Challenge?

There are 20,000 missionaries of all denominations in foreign countries, aided by 90,000 native helpers. The work is growing and spreading rapidly, and they are pleading for recruits. Many volunteers are ready and anxious to go. But we must have a substantial home base. It is said that women of the United States won the world war by "keeping the home fires burning." Jesus said to the twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matthew 10:5, 6). He and His apostles spent three and a half years establishing a home base. He announced His world

program in the Great Commission just before His ascension. If we would win this world for Christ, we must have a solid home base.

A Great Religious Awakening

We need a Southwide revival. How may we have it? Our Home Mission Board is certainly doing a great work among many nationalities. There are 24,000 Baptist churches in the South, and every one needs a great revival. Let all our pastors and their people give themselves to daily prayer and unceasing effort to produce that end. With hearts flooded with Holy Ghost religion, with spirits grieving for lost souls, let us go from our knees to our pulpits, and preach like Peter on the day of Pentecost; and like old Paul, who said, with breaking heart, "I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Romans 9:2, 3).

The greatest single act any man can perform in this life is to accept Christ as Saviour, the second-greatest is to win someone else to Jesus, the third is to consecrate himself completely unto God and His service in soul winning. If all our people will do that, we will experience the greatest revival this nation ever witnessed.

A Second Pentecost

Some of us consider Dr. L. R. Scarborough the greatest living evangelist. In 1937 he and others initiated in the state of Texas a statewide campaign of evangelism which resulted in the conversion of seventy thousand souls, and in the rejuvenation and spiritual uplift of all the churches and every department of the denominational work in that great state.

Dr. John R. Sampey proposes and urges a similar campaign for every state in the South. That would produce a great spiritual awakening, and would be a fitting preparation for the meetings of the Baptist World Alliance, convening in Atlanta, Georgia, next July. Let Christian people in all our churches begin now to pray and prepare to make that great meeting a second Pentecost. Missionaries and heathen converts are expected to be present. May they partake bountifully of these Pentecostal fires, and carry them back to bless their home people. Brethren of Holmes County Association, you and I should do our best in helping to produce these glorious results.

NEGRO BAPTIST STATE CONVENTION Vicksburg, Miss.

Years ago Dr. W. P. Harvey and I attended the Negro Baptist State Convention which met in Vicksburg. This was my first visit to the city and state. Dr. Harvey was representing the Western Recorder, I took a book display. It was a large and interesting gathering. The Negro Baptists had some splendid leaders. Dr. Harvey spoke to the convention and they greatly enjoyed and appreciated his speech. He preached to the colored folks many times in Kentucky and especially in Louisville. I can never forget one Sunday when he was preaching to the Fifth Avenue Colored Baptist Church, he warmed up to his subject and grew eloquent and loud and one sister yelled out, "He preaches like Simmons," he was a former pastor. One of the outstanding events for me on the trip to Vicksburg was that I found in that city a Negro man whom I had known from childhood, we grew up in the same town in Kentucky. He was now a man and the leading colored doctor of Vicksburg, and owned a drug store. He found out I was in the city and he came by and got me and drove me by his drug store and then all through the National Park. We had a fine visit and talked much of boyhood days back in Kentucky. His name was Dr. Henry Proctor. I understand he has been dead quite a while. I have visited Mississippi and Vicksburg many times since but that was a great experience. Incidentally I sold a lot of books and Dr. Harvey got a lot of subscribers for the Western Recorder.

Yours sincerely,

J. Henry Burnett.

Macon, Ga.

Dr. Chas. E. Maddry, secretary of the Foreign Mission Board of Southern Baptists, will go to the International Missionary Council meeting at Madras, India, in December. The board insisted on his going. He is one of 450 representatives of non-Catholic bodies of 69 nations, who will "consider" missionary plans and methods, and review the missionary message and appeal. Dr. Maddry sails from New York Nov. 18 on the S. S. Queen Mary.

Two new churches were received into Hinds-Warren Association last week, both in Hinds County, near Jackson. Two were received a year or two ago which are near Vicksburg. Those received this year are Van Winkle and Siwell churches. Brother J. E. Blackford is pastor of one and brother J. N. Holloway of the other. Both are students in the Baptist Bible Institute of New Orleans. Van Winkle church is already in its new house and has a program including every department of the work. The other church has a building program.

The Choctaw County Association was very largely attended. It met with Fellowship church and the building was full both days. H. L. Rhodes and G. D. Weatherall were re-elected moderator and clerk. The sermon was preached by Rev. J. S. Deal. The various committees had well prepared reports on all the phases of the work fostered by the denomination. We were happy to have Dr. Gunter with us in the afternoon of the first day. He presented the denominational program in his usual clear and simple manner, and was thoroughly appreciated and enjoyed by all. All twenty-four of the churches were represented and the reports generally were encouraging. The next association will meet with Mt. Moriah church and Rev. W. W. Simpson is to preach the sermon.—H. L. R.

The Ackerman church went from half to full time with the beginning of this year. Rev. J. B. Smith, the much beloved pastor, is doing a fine work. The Sunday school, the W. M. U., and the B. T. U. have all made gains during the year. Mrs. J. D. Weeks is the president of the local W. M. S. which is the strong right arm of the church. We recently had Mr. Auber J. Wilds with us for a week in a training school. We had four classes; the Junior taught by Miss Gill, the Intermediate taught by Miss Hathorn, the Senior B. Y. P. U. taught by the pastor, and the Adult taught by Mr. Wilds. There were some sixty-five or seventy who attended the classes. This week we are having the Grace of Giving taught to a class of about twenty by H. L. Rhodes. We have had a class taking a book in the Sunday School Teacher's Training Course every quarter for the past three years.—H.L.R.

"Old Hebron" is the way they speak of the church which entertained Jeff Davis County Association, for it is 116 years old, and has had a glorious history. Dr. J. A. Taylor has recently been called as pastor. The entertainment was all that could be asked. There are 15 churches and they were well represented. Pastor Solon Walker was re-elected moderator and brother Taylor vice-moderator and brother Luther Burkett clerk and treasurer. Mrs. Lee of the Woman's College told of the growth of the college this year and of the hopes for the future. There is a 38% increase in number of boarding students, including 16 transfers from other colleges. Bro. D. H. Price and Rev. H. T. McLaurin presented the Hundred Thousand and Five Thousand Clubs. Supt. Mize told us about the children in the Orphanage. The sermon by Rev. A. B. Hill was brief and straight to the mark, a missionary sermon on "Christ's Witnesses." In the afternoon the W. M. U. report was made by a lady whose name we did not get. Brethren J. A. Taylor and L. E. Green spoke their appreciation of the work of the W. M. U. Dr. L. E. Green read the report on Missions and made as good an address as we have heard in a long time. The editor was also given opportunity to speak on this subject. A good program remained for the rest of the afternoon and the next day which we were not able to hear, as we had to hasten on.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

"FOR THIS CAUSE"

Copies of "For This Cause" have been sent to the president of each W. M. U. and to each Y. W. A. counselor with the hope that each of these groups will be faithful in the study of it. Other copies may be obtained from the Baptist Book Store for 25¢ per copy. This little book comes to us as a stirring call to prayer in behalf of a sin-cursed world. What better preparation for a Lottie Moon Season of Prayer for Foreign Missions could we make, than the study of this book.

—o—

You will receive the programs for the Lottie Moon Week of Prayer for Foreign Missions by October 31st. I'm confident you will plan well for your programs.

—o—

GOLDEN JUBILEE GOALS

It has been reassuring to hear the reports at associational meetings regarding the Golden Jubilee gifts. Many reported as having gone over their goal and others said theirs was in sight. Not one said "We will not reach it."

We have only two more months to go over the top in all our goals, let's not neglect one.

—o—

466 Rue Lafayette, Shanghai,
September 21, 1938.

My dear friends:

As I look back on the seven months I have just passed in America, it seems almost like a dream: so fleeting, so brief, was that happy time. But it was one of the loveliest dreams one could possibly have,—a dream made very precious by being with loved ones and friends, and by touching the lives of many earnest Christian workers, a dream made sweet by the thousands of lovely and loving things done for me by you while I was there. To every one I want to say a loving, truly grateful, "Thank you" for all you did and all you meant and mean to me.

I have been back in Shanghai nearly 2 months and am only just now getting started at writing a letter to you. There are several reasons for this. I have been very busy. On my return there seemed even more than the regular run of duties awaiting me, as well as many questions to discuss and try to help decide. Then, at first what I saw and heard of destruction and suffering so nearly overcame me, that I could not bring myself to write. My friends are now beginning to tell me that the worried expression I wore for several weeks is gone. The first great shock is over and I am getting back to normal, I suppose.

As our boat was coming up the river from Woosung to Shanghai, and we saw the ruthless destruction along the river banks and looked upon the once proud, prosperous city lying in desolation and piled-up heaps of ruin as far as eye could see, the indignation expressed by many of my fellow passengers who were going to other places was so strong, that I, who was coming home, needed say no word of the weight in my heart which seemed like lead.

Then we came into the section controlled by the foreign countries,—the International Settlement and the French Concession,—there things looked much the same as they did a year ago. It was only that there were more people. They were coming and going in greater groups and crowds everywhere that I had ever seen them. But when we looked about we saw no evidence of the devastating hand of war, such as we had seen from the boat. A casual observer would say that conditions in these two sections were normal, for so they appeared on the surface.

But I came to our Old North Gate Church standing in Frenchtown facing the Chinese ter-

ritory, and looked out on what was, one time, one of the busiest streets in Shanghai. Not a living soul moved on the street, except one or two Japanese-employed Chinese policemen. Every door was shut, every shutter was up, everywhere was an appearance of desolation. That day I was asked to speak to the 2nd Circle of our W. M. S. Tears choked back all words! I could say nothing! But even so, thanks to the great work of Father Jacquinet, the French father and his fellow workers, the building across the street from our church was standing, even though deserted!

One day, friends took me to see our churches and schools and residences outside the settlements in the war-torn area. You cannot conceive of the extent of the terrible war ravages. Not a building anywhere as far as eye could see but was a mass of ruins. It was a veritable "No man's Land" for we scarcely saw a Chinese in all that section!

The Chinese call the foreign controlled area in Shanghai "A lonely island," but I call it an oasis in a big, dreary, desolate desert. It furnishes shelter for many tens of thousands who, but for it, would have no roof over their heads; it is a haven for hundreds of thousands who would have perished or suffered worse things than death if they had not had it to flee to.

In the midst of all that has happened these last several months, it is marvelous how bravely and calmly the church people are carrying on. Our own church, the only one of the churches, which Southern Baptists owned in Shanghai, that is left standing now, is filled to overflowing every Sunday, while other large congregations which have no buildings of their own worship in crowded, rented buildings. As we see how bravely, finely they have carried on, and are carrying on, we take courage and realize afresh that the strength of our mission work, the power of the kingdom is not measured by the buildings we have or do not have, but by its influence in the hearts of the people. How we praise God that His Gospel has found lodgement in the lives of hosts of the Chinese.

Early in September schools opened up with a very full enrollment. Now they are in full swing—beehives of activity and work. A very fine spirit is manifested by both teachers and pupils as they work to build up a better, stronger, more thoroughly trained and educated generation in this great old China. Patriotism seems showing itself in its finest, most worthwhile way in the quiet, earnest efforts of the youth of China for an education. When we realize that in our Old North Gate Church schools alone there are about 900 young people studying, the greatness of our responsibility to them almost overwhelms me. Please pray for me and all the teachers in our Christian schools that we may be faithful in leading these young people to Jesus.

The second day I was in Shanghai, I attended a meeting of the 2nd Circle of our W.M.S. Never have I felt those young women so earnest in their meetings as they seemed that day. When they stood and sang "The Comforter Has Come," I said, "Yes, to the Christians in China the Comforter has indeed come. That's why they are so fine, so true, so patient and courageous. None but He could give them what they have in these awful times."

A committee from the young peoples' organizations of China had a meeting in Shanghai just after my return. Representatives came from the various sections—north, south, interior and central. I sat with them listening to and made happy by the reports of work in the various

places. Unusual times are bringing unusual opportunities, and many of the Christians are showing unusual interest in the work as they take advantage of the opportunities to witness for Him whose they are. One young fellow was imprisoned and beaten before he got back home from this meeting! The days of the persecution of Christians is not over in China!

A friend said recently, "If we would let our minds dwell upon the terrible suffering all about us, our hearts would break." One day I was on the street. Happening to glance into an alley, I noticed a man of the coolie class standing with a very dejected air. I saw him wipe away a tear. Looking more closely, I saw lying on the ground at his feet the cold dead form of his life companion. Alone in the street, no money, no home, no doctor, no friend, no helper—a great sorrow! One of the tragedies of the war!

In the refugee camps and on the streets in many alleys about one hundred thousand hungry, cold, sick men, women and children will be in desperate need of help this winter just in Shanghai alone. Friends in America, I hope, will match their gifts with the sacrificial giving of many of the Chinese. I have not met one Chinese since my return, I believe, who has not suffered a greater or less personal loss because of this war. I could tell of some, who have talked to me of their losses and sorrows, whose stories would make you weep. Yet, they give and continue to give to help their suffering fellow countrymen.

Perhaps you would like to know whether boxes of presents come through or not, or whether we receive the gifts of money sent. Mail seems to be pretty regular now. It takes a longer time to get things than it did before the war for several boats have been taken off, and some still do not call at Shanghai, but things come through to Shanghai—not interior places—about as well as usual now, I think. And more than ever before every sort of gift can be used to make some one in this sad land a little happier.

I should love to tell you of other things, but my letter is quite long enough already.

Continually bear before the Throne of Grace this great old country, her problems, her people, but especially the Christians and the cause of missions, please. Never were there greater opportunities, and, yet, at the same time, never were difficulties greater or problems harder to solve. All the missionaries are happy as can be in the work, I believe.

My every thought of you is a joyful, grateful one. I love you very dearly. May God bless you richly with every spiritual blessing and make you greater and greater blessings as the days go by.

Lovingly your friend,
R. Pearle Johnson.

—BR—

Dr. T. J. Barksdale, Mississippian, for many years pastor in Louisville, Ky., preaches the Convention sermon for Kentucky Baptists meeting in Murray, Nov. 15-17.

Headed by Miss Mary D. Yarborough, student secretary, and Miss Elizabeth Williams, Utica, president of the Baptist Student Union Council, ninety-four Blue Mountain College girls who have signed up to go will attend the fourth quadrennial all-Southern Baptist Student Conference in Memphis, Tenn., October 27-30.

Central Pastors' Conference, meeting monthly, holds its next session Nov. 7 at Jackson, First Church. The program includes devotional by F. H. Britt; Well-rounded Worship Service, by Howard Spell; Round Table Discussion; Pastor and Church and Community Lawlessness, by I. F. Metts; Bible Study by M. O. Patterson.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1915, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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ing Offices: E. L. Gould, Manager, New
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East Mississippi Department

By R. L. Breland

Mount Vernon Baptist Church

Mt. Vernon Baptist Church is lo-
cated several miles south of Hickory
in the southern part of Newton
County. For six years, 1908 to 1913,
the writer was pastor of this church,
one of the first churches he served.
It was what was usually called a
hard work because of factions and
yet it was an enjoyable work. I
loved those dear folks who made up
the membership twenty-five years
ago, the older of whom are passed
to that better land.

Recently looking over some old
papers I came across a brief history
of this old church. I am not in-
formed as to who is the pastor at
this writing. I thought that per-
haps this historic sketch written
when I was pastor by the clerk, L.
E. Pierce, may be of interest to
the present pastor and membership,
so I am giving it here:

"Mt. Vernon Baptist Church was
first organized in August, 1842,
with 14 members. Bro. Rigsby
preached the first sermon. The first
clerk was Isaac Gary. In 1848 the
church had increased in membership
to 60, 32 by experience and 28 by
letter. From 1848 to 1878 the
church had received 16 more mem-
bers, two by experience and 14 by
letter. Total membership at this
time was 76."

Seemingly about this time the
church quit having regular services
and fell into a state of dormancy,
for the sketch continues: "The
church was reorganized in 1882
with 45 members. The house of
worship was built of logs. Rev. G.
W. Rainer was pastor and Bro. John
Horn was elected clerk and served
seven years." Some of the pastors
were then given: "Rev. Jas. E.
Chapman served 8 months in 1889;
Rev. G. W. Rainer 1 year, 1890; Rev.
A. J. Freeman, Rev. Ben Dearing,
Rev. N. L. Clarke, Rev. Crawford,
Rev. Vaughn, Rev. S. B. Culpepper,
Rev. Butler, Rev. R. L. Breland."
This brings the record to 1913.

"The present clerk is L. E. Pierce;
the present deacons are A. Pierce,
T. M. Wilson, Joe Tisdale; present
membership, 136; Sunday School of-
ficers: W. J. Wyatt, superintendent,
Bro. Clarke, assistant superintend-
ent, Charley Nicholson, secretary." The sketch ended here (1913). Read-
ing it brings back memories from
past days and faces long gone come
before me and I live again those
dear years at old Mt. Vernon. May
the Lord be kind to those who wor-
ship and serve there today and may
this old church, now nearly 100
years old, be ever busy for the
Master.

Recently one of the oldest Bap-
tists in this part of the state passed
to his reward, Bro. Newton Hamil-
ton. He was the father of two
preachers, Rev. W. N. Hamilton, de-
ceased, who was at one time pastor
of Elam and Coffeeville Baptist
churches, and Rev. Jodie Hamilton
of Louisiana. He was a member
of Taylor Baptist Church, and his
body was laid to rest in the cemetery
at Taylor, his pastor, Rev. L. J.
Crumby, conducting the service.

Rev. J. H. Sherman lives near
Calhoun City but he serves five
churches in Yalobusha County as
pastor so he is trying to arrange to
locate in Yalobusha County. The
churches served are New Hope for
half-time, Hopewell, Pilgrims Rest,
Pine Grove and Dividing Ridge. He
is one of our active young preachers.

Deacon B. E. Turner of Coldwater
Baptist Church, Neshoba County, re-
cently underwent an operation in
Philadelphia Hospital. We trust
that this good man will soon be well
again.

A card from Mrs. Collier Slaugh-
ter of Coldwater Baptist Church, Ne-
shoba County, says in part: "I did
wish that you had been with us at
the Mt. Siani Anniversary. I have
never seen a crowd enjoy themselves
so well. All missed you so much,
and remembered you in every pray-
er." I missed being there, and am
glad it was a happy, enjoyable day
at the 100 year old church.

Bro. Woodrow Clark of Neshoba
County is a ministerial student in
Mississippi College. Recently he
wrote: "I am in school here and am
enjoying it very much. Dr. Patter-
son's lectures are full of the power
of God's truth. We have a good re-
vival every day in his classes." May
this young minister become a real
preacher. He is a grandson of the
late Rev. F. M. Breland.

Rev. Cornelius J. Drew recently
said: "Most of our citizens are ir-
religious. They will not publicly
worship the God of our fathers.
Don't you realize that is why we are
so heavily taxed to house criminal
and defectives; that is why your
little children, living in a Christian
country such as we boast to be, are
exposed to attacks by degenerates?
You average Citizens are paying
the price for his indifference to re-
ligion. . . If you love your neighbor,
as God has commanded, you can do
nothing better for him than bring
him to God." Our whole nation is
suffering the dire consequences of

the people's indifference to religion
and God.

R. T. DYKES ORDAINED

Ray F. Dykes was recently called
as pastor of Little Flock Baptist
Church in Bullitt county, Ky., and
has been serving the church one
month. This church is in the Long
Run Association, which is composed
of the Baptist churches of Louis-
ville and her Kentucky environs.
Brother Dykes is a student in the
Louisville Seminary, where he will
continue his studies while serving
the church.

Shortly after the church called
him as pastor, the Twenty-Third
and Broadway Church was asked to
ordain him to the full ministry. They
did so after a presbytery consisting
of the following ordained ministers
met on Sunday afternoon, Sept. 11,
in the Twenty-Third and Broadway
Church to question the candidate:
Elwyn N. Wilkinson, pastor of the
ordaining church, Selwyn Smith,
Duke K. McCall, W. T. Bruner, Jr.,
Fred G. Tucker, J. Perry Carter, A.
S. Crull, and Robert T. Davis. This
session was open to the public and
was well attended by members of
several Baptist churches.

The ordination service was held in
conjunction with the evening wor-
ship hour Sept. 18. The sermon of
the evening was the charge, so ef-
fectively preached by pastor Wilkin-
son. The text was from II Timothy
4:2 "Preach the Word." The un-
usually good crowd, after the mes-
sage witnessed the formal ordination
of Bro. Dykes in the service of lay-
ing on of hands by ordained minis-
ters and deacons present. Rev. Fred
Tucker, Associational Missionary,
led in the ordination prayer in the
closing moments of the service. The
entire service was very spiritual and
effective.

The Church joins in wishing for
Bro. Dykes a long and useful min-
istry, and for the Lord's rich bless-
ings upon the church to which he
has been called that their united ef-
forts may be fruitful in the cause
of Christ at home and elsewhere.

—Reporter.

Bro. Dykes is from Mississippi and
Mississippi College.

RUMANIAN BAPTISTS IN PRISON

Richmond, Virginia, October 13 —
The Foreign Mission Board of the
Southern Baptist Convention receiv-
ed today a copy of the following
revealing letter from an American
to the American Minister, Bucharest,
Rumania:

"I am an American missionary of
the Southern Baptist Foreign Mis-
sion Board, Richmond, Virginia, at
this time entering upon my fif-
teenth year of work in Rumania.

"Recently while in Bucharest, I
was informed by the Rumanian di-
rector of our Baptist Seminary
that you are making investigation
concerning the status of Baptists in

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this country. Having just returned
from the States with my family, I
have taken up my residence in Cer-
nauti. Since the condition of Bap-
tists in Sucovina has been brought
to my attention, I hope the follow-
ing may be helpful to you. It is
only a slight illustration of the
situation in general.

"There are at present six Baptists,
five men and one woman, in prison
in Cernauti. I have visited them in
the prison courtyard and received the
following information.

"Four of the above mentioned
were cruelly beaten until they were
forced to agree to attend the Ortho-
dox Church. The fifth is a widow of
sixty years and the sixth the mother
of an infant child, who was detained
all day at the police station. After
agreeing to attend the Orthodox
Church they were then released. Up-
on their failing to attend the Ortho-
dox Church, they were all, except the
young mother, arrested again and
sent by foot on a long journey to
Cernauti where they were imprison-
ed. The Baptists here secured a good
lawyer's services, but he was unable
to prevent their imprisonment for
two months on the grounds of not
attending the Orthodox Church. The
term is about to end now."

AN APPEAL TO YOU

Next Sunday, October 30, Temp-
erance Sunday in all Sunday
Schools, will be an appropriate time
to remember your own temperance
work and your workers. We ask
that in every Sunday school
prayer be offered for success in the
work, and that we may be led ever
by the Holy Spirit. May we also
ask that in the school or Bible
Classes opportunity be given to all
who may desire to make a contribu-
tion in a free-will offering?

Send offering to N. S. Jackson,
Superintendent, 170 Fredrica Street,
Jackson, and share in the fight for
righteousness in Mississippi.

N. S. Jackson, Supt.
Mississippi Anti-Saloon League.

SUBSCRIBE FOR THE BAPTIST
RECORD.

Nervous, Weak, Ankles Swollen?

Much nervousness is caused by an excess
of acids and poisons due to functional Kid-
ney and Bladder disorders which may also
cause Getting Up Nights, Burning Passages,
Swollen Joints, Backache, Circles Under
Eyes, Excess Acidity, Leg Pains, and Diz-
ziness. Help your kidneys purify your blood
with Cystex. Usually the very first dose
starts helping your kidneys clean out ex-
cess acids and this soon may make you feel
like new. Under the money-back guaran-
tee Cystex must satisfy completely or cost
nothing. Get Cystex (siss-tex) today. It
costs only 3c a dose at druggists and the
guarantee protects you.

EASE THAT HEADACHE

You benefit doubly by use of
Capudine—It eases the aches and
soothes the nerves. This desirable
action is due to combination of
several specially selected ingredients
working together. Also relieves neu-
ralgia, muscular aches and aching
discomforts accompanying fresh
colds. CAPUDINE liquid is easy on
stomach—easy to take and eases
quickly. Try it — Use it.

CAPUDINE

Sunday School Lesson

Prepared by
By HIGHT C. MOORE

PERSONAL RIGHTS AND WHERE THEY END

(International Temperance Sunday)
Ecclesiastes 2:1-3, 10, 11;
Romans 6:17-23; 14:21

What personal rights are involved and where do they end? If personal rights selfward are devoted selfishly to pleasure, power, property, and philosophy they drift into the license that strays and end in vanity and vexation. If personal rights Godward are devoted to the service of righteousness they develop into the liberty that serves and end in eternal life. If personal rights manward are devoted to the effort to do good and abstinence for the sake of others they discover the love that sacrifices and end in the glory of God.

Notes Analytical and Expository

1. **License Strays:** That is the selfward and selfish act and aspect of personal rights. Does one have, and ought he to have, the right to do as he pleases under the selfish motive and for selfish ends? The Preacher of Ecclesiastes tried out such a way of life and found it not only a failure but utterly unsatisfying and disappointing. (1) He tried Amusement. He sought mirth. He went out after pleasure. He coveted and cultivated laughter. He aimed at a "good time" and—he had it. But with what result? He declared that mirth was mad and laughter insane and pleasure a whiff of what. (2) He tried Appetite. He determined to cheer his flesh with wine. He must have secured the choicest viands to be found and gulped them down greedily. But wine and wisdom could not dwell together long. (3) He tried Ambition. He loved power as king in Jerusalem. He sought philosophy as the Wise-man of his time. He desired property as the wealthiest man of his day. But ambition brought him storm instead of calm. (4) He tried Ability. He searched his heart. He held on to his wisdom. He saw and said what was good for his people. But his abilities could not quiet the ache in his soul. (5) He tried Achievement. His labor was herculean. His works were magnificent. His portion was great prosperity. Then what? All of it pleasureless and profitless, entire emptiness and "striving after wind."

2. **Liberty Serves:** That is the Godward and godly act and aspect of personal rights. The greatest freedom from the bondage of sin and the greatest liberty is the liberty to do right. We note here: (1) Freedom from the Tyranny of Sin. Certainly sin is a tyrant and its devotees, though feigning liberty to do as they please, are the veriest slaves on earth. They are in thrall to sin. They are in the service of impurity and iniquity. And what did they get? Nothing but what they were now ashamed of and regretted. Let them thank God for their emancipation. (2) Freedom for the Service of Righteousness. First, there is obedience to the word of

God as to the way of life. Then there is freedom from the power and dominion of sin. Follows now the surrender of all one's faculties and powers to the service of righteousness. Thus the slave of sin becomes the slave of God with the highest liberty possible on earth or in heaven. (3) Freedom for Growth in Holiness. Is not holiness our highest aim and aspiration? Then growth in it is our holiest act. If we gain it we gain everything, for the free gift of God is eternal life. If we miss it we lose everything, for the wages of sin is death. Who does not prize the liberty to serve God and grow in holiness?

3. **Love Sacrifices:** That is the manward and Christian act and aspect of personal rights. Think of aspiration and abstinence. (1) Aspiration. "It is good"; Here is or ought to be every man's goal and high endeavor. Follow him who was good and only good, and who went about doing good and nothing but good. Yearn upward with Paul who wrote: "I would do good." (2) Abstinence. To be good and do good implies that one does no harm, certainly not with his eyes open and his heart on duty. He will not directly injure others. He will do nothing that will lead others to injure themselves. He will refrain from anything that will cause even the least to stray or stumble and fall. If by taking a sip of wine he would cause some one to form the habit of drink and become a drunkard, he would abstain totally and forever. If eating flesh would have harmful effect on others (as idolatrous meats did in Paul's day), the true Christian would not gratify his appetite for such food. A good rule: Never do anything "whereby thy brother stumbleth." Can he ever attain who does not abstain?

ABSTRACT TRUTH

Some people come dangerously near perverting the gospel of Christ by dealing with abstract truth. They set forth the truth of the gospel of how Christ died for our sins; and arose again for our justification. Then they will say: "I have declared unto you the gospel according to the scriptures: believe it and be saved, disbelieve it and be lost."

What do they mean, when they say: "Believe it"? They mean, believe the abstract truth of the gospel.

They seem to think that all that is necessary is for any one to get a clear intellectual conception of the gospel, "see it," "believe it"; then they know the truth.

When they say: see "it," or believe "it," they have reference to the gospel truth. And when they say: "He knows the truth," they mean he is clear on the doctrines of the gospel of Christ.

Now what is wrong about that? It is perverting in nature, for the simple reason that it holds up a system of doctrine—even though it is truth in the abstract—as a Saviour, instead of holding up the Christ of the gospel.

People are not saved by believing "it," meaning the gospel of Christ, but are saved by believing on the Christ of the gospel.

Salvation is centered in a person,

not a system of doctrine. It is not correct to say: believe on Him, "and thou shalt be saved."

A man may say, that is "hair-splitting," but it is not, it is vital.

For it is possible for a man to believe that Jesus was born of a virgin, that He died for the sins of men, that He arose from the dead, that He ascended into heaven, and yet, still be lost and die in his sins. Why? Because, that is not believing on Christ for salvation, but is only believing a historical fact concerning Christ.

There must be a personal touch. "Who touched me?" said the Lord Jesus, on one occasion. It is not only necessary to believe about Christ, but there must also be a personal experience of the heart in receiving Him as one's very own saviour. It must be a definite experience. People do not become Christians by growing up in a Christian home under Christian environment; neither are men saved by believing "abstract truth."

There comes a time in every one's life, when he must either "receive" Him, or "reject" Him. Jno. 1:12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Jno. 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

J. E. Heath.

Duck Hill, Miss.

Teacher: "Can you tell me what a pauper is, Bobbie?"

Bobbie: "Yes'm, he is the man that married my mamma."

The Armstrong Home for the President of Blue Mountain College is now under construction on the campus of Blue Mountain College. It is colonial in design, with six large columns in front and running the entire height of the two-story building. It is to have twelve rooms and three tiled baths. The framework of this building has been completed.

The funds for its construction were raised chiefly through the Alumnae Association of the College. Several of the trustees were active in securing donations. Mrs. Emma Fair Armstrong, a trustee and alumna of the college, started the Home fund with a gift of \$1,000.00, later increasing her original gift to \$5,000.00. It is in her honor that the building is named.

The amount necessary for the completion of the Home is in hand, except about \$2,000.00.



Droopy? Not now!

... thanks to Black-Draught. Often that droopy, tired feeling is caused by constipation, an everyday thief of energy. Don't put up with it. Try the fine old vegetable medicine that simply makes the lazy colon go back to work and brings prompt relief. Just ask for

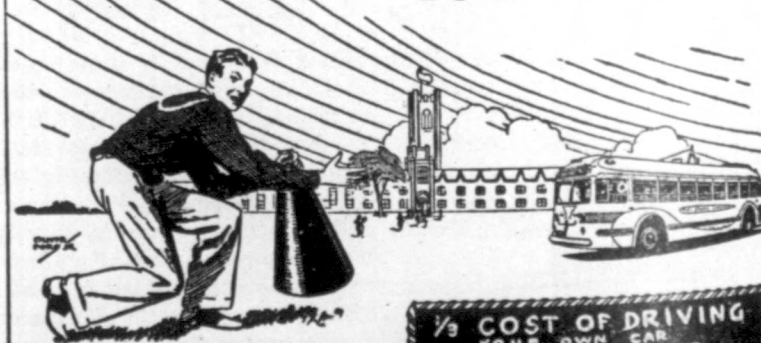
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Let the College Student tell You...

For a new lease on life... a new thrill when you travel, take a tip from the college student and travel by bus. Big, deluxe Tri-State Coaches, wide observation-type windows, ice water, free pillows, and porter service.

SEE OUR LOCAL AGENT



TRI-STATE COACHES

W. H. JOHNSON, President

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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

121-202

For the first nine months of this year 121 new Sunday schools have been organized in the state. There were 25 in September, which was the banner month except March, which had 28. This has been possible because of the splendid co-operation we have had with the pastors, superintendents of nearby schools, associational workers, and other interested people.

Also, during the first nine months of the year there have been 202 Cradle Roll departments organized in the state. This makes the connecting link between the home and the church, and provides a place for even the tiny tots to come and get Bible teaching on a plane that they can understand and appreciate.

The Sunday School Board's offer of free literature for each new Cradle Roll still holds good, but we do not know how much longer it will. Organize now and get the benefit of this free package of helpful literature.

Free Book

Last week we made announcement of the offer of the Sunday School Board to give a copy of the Sunday school study course book, The Ten Commandments, to any pastor who wanted one for the purpose of examining it with a view to teaching it, or having it taught, in his church. We are now repeating this announcement. Any pastor wanting this book on this basis will please write the state Sunday school department, Jackson, and the book will be sent out from the State Book Store. This holds for October, November, and December only.

Fall Training

The response in making October Sunday school study course month has been splendid. Many schools have had their courses, some have them planned for a later date, and still others are thinking on the subject. If it is not convenient for a church to have it in October, then certainly have it in November, or even December. The idea is to have a course in the fall months.

Since the new Sunday school year begins with October, and also since there are many new workers beginning then, plan for some class officers' clinics and department officers' clinics to aid these workers get a good start. Free leaflets on the duties of all these can be secured from the state Sunday school department; also, blanks on which to report regular training classes. And third, a leaflet giving the names of all the books in the entire course of study can be had upon request.

November

Don't forget that the special Sunday school emphasis for the month of November is to enroll every church member in Sunday school. This is a large task, but certainly this great group of unenlisted Baptists constitutes a mighty big part

M.S.C.W. BAPTIST STUDENT UNION PRESENTS DRAMA AT MEMPHIS

The Baptist players of M.S.C.W. are to present the religious drama, "Peace Looks Down," by Mrs. Sax-on Rowe Carver, a missionary to China and teacher in the University of Shanghai, at the fourth quadrennial all-Southern Baptist Students' Conference at Memphis, Tennessee, October 27-30.

Styled on the order of Thornton Wilder's "Our Towns," 1937 Pulitzer prize play, "Peace Looks Down" is a new blot on the Sino-Japanese war, portraying deeds of mercy of the missionaries and Chinese Christians in the war torn areas and placing emphasis upon Christian brotherhood.

The cast is composed of members and pledges of the Baptist players of M.S.C.W. and of members of the Baptist Student Union of Mississippi State College. Members of the cast are as follows: Missionary Interlocutor, played by Tom Collins; Interlocutor's wife, Jane Strickland; Interlocutor's children, Dorothy Dean and Lou Shelton Ewing; an omah (woman servant), Lorraine Carroll; Chinese coolies, J. A. Spann and E. W. Bogan; older missionary, Preston McDonald; Chinese teacher, Quinn West; Chinese teacher's wife, Delia Easom; Chinese students, Frances Lumsden, Wilma Backstrom, and Marian Hodges; Chinese tailor, T. B. Worley; Chinese gardener, T. W. Rankin; cook, Albert Covington; Japanese soldiers, J. R. King and Fred Moore; missionary in charge of blind children, Bula G. Lee; American Red Cross nurse, Charlotte VanLandingham; Chinese pastor, Jack Huff; refugees, Reggie Laird, V. G. Smith, R. A. Parker, T. C. Walton, H. L. Furr, Dorothy Jean Griffin, Doris Cole, Natalie Traxler, Mary Elizabeth Alexander and Jean Wallace.

The production staff includes: Director, Lorraine Carroll, president of the Baptist players; business manager, Dorothy Dean; assistant business manager, Ovid Morgan; publicity manager, Bonnie McDonald; assistant publicity manager, Jack Huff; stage manager, Roland Chapman; lighting technician, Lou Shelton Ewing; mistress of wardrobe, Jane Strickland; make-up artist, Velma Vern Carter; property manager, Christine Hollis.

Others attending the convention are: Julia Herring, Carolyn Eubanks, Edna Earle Shows, Mary Alice Gooch, Doris Moreland, Katherine Moreland, Charline Simpson, Mary Elizabeth Scruggs, Lorena Elrod, Yvette Charline Roy, and Ione Hester.

—Mildred Ellis, Reporter.

—BR—
"LET ME IN BEFORE IT IS TOO LATE"
C. L. McKay

—O—
It was my great privilege last year to preach at the Rescue Mission for brother Brantly a number of times. Many were the rich experiences that came my way there,

of our group, and they need the teaching every Sunday of God's word.

all of which have blessed my life, both then and since.

One night at the close of the message when the invitation was given eight men trusted Christ as their Saviour. The audience was dismissed but an invitation was given to all those who were concerned about their soul's salvation to remain for a few minutes. Some few remained but the larger crowd left the room.

Further admonition was being given to those remaining when all of a sudden a knock on the door, which had been locked behind the crowd, was heard. The door was not opened and he kept knocking. Finally the door was opened and in came a man with a testimony on his lips. He said that he went out of the room against the will of God and that he could not stay out any longer. We must pray for him. After we had prayed we asked him to just tell God his case and just what he wanted to tell Him. This is some of the man's prayer as well as I remember it. "Oh God you know you didn't want me to leave this room, but I left anyway and they locked the door behind me, but you would not let me stay outside. You made me come back and when I stood there knocking on the door which was locked I said that the door of Heaven would be locked to me one day if I did not trust you now before the door is locked." It was then that he found peace to his troubled soul.

He sought me out after the service and said, "Pray for me that I may be able to go back home and preach Jesus to my people as you have done to me."

Let us pray for this man, and more than that, this mission along with many others in this city are still here. Let us avail ourselves of every opportunity to tell others about our Christ, while we are here in school.

—BR—
Sandy Macpherson and Maggie, his wife, stopped in front of a restaurant window in which was hung a card bearing the words, "Lunch-eon from 12 to 2 p. m., 35c." "We'll have our lunch here, Maggie," said Sandy. "Two hours' steady eating for 35c is no' sae bad."

SHAW

—O—
"A Little Leaven Leaveneth the Whole Lump."

These are not idle words spoken from a wild fancy, but sober and true words.

Sunday, October 9th was the best day we have had in attendance during the 15 months that I have been at Shaw. The Sunday school prayer meeting and church services seem to have taken on new life.

With the persistent effort on the part of old and new workers we may soon expect the Sunday School attendance to be doubled.

Brother Bryan Simmons was with us on Sunday evening 7:00 o'clock and laid on the hearts of the people the challenge of our Baptist Orphanage. This cause will be remembered by our church.

Sincerely,

C. M. Day, Pastor.

P. S. We had two for baptism Sunday night.

NEW MISSIONARIES

—O—
The newly-appointed missionaries are: Miss Esther Etta Bassett, of Loveland, Colorado, to Africa; Miss Mary Lou Dunn, of Greenville, Texas, to Mexico; Rev. and Mrs. James Elmer Lingerfelt, of Tennessee, to Brazil; Miss Vivian Estelle Nowell, of Wendell, North Carolina, to Africa; Rev. and Mrs. Orvil Wilson Reid, of Stigler, Oklahoma, to Mexico; Rev. and Mrs. Roy Franklin Starmer, of Mountainview, Oklahoma and Knoxville, Tennessee, to Rumania.

—BR—
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if IF you are needing fresh and unique promotional ideas for church and Sunday school work written in short, pithy style—write for Dr. J. W. Storer's new book, BY WAYS TO HIGH WAYS, \$1.00.

IF you are interested in choir work and music—order Dr. E. O. Seller's new book, ELEMENTS OF MUSICAL NOTATION AND CONDUCTING, only 60 cents.

IF your Woman's Missionary Union is going to observe the Lottie Moon Christmas Offering Week of Prayer, be sure to order a large quantity of the study book, FOR THIS CAUSE, by Inabelle G. Coleman. 25 cents per copy.

IF you want a good book of evangelistic messages by a successful pastor-evangelist—get TO THEM THAT PERISH by E. D. Poe. Just off the press. \$1.00.

Baptist Book Store

500 E. CAPITOL ST.

JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

OFFER UNTO GOD THANKS-GIVING

Psalm 50:14

We give thanks to God for:

God's love
The Bible
Home
Health
Radio
A good bed
Jesus
Church
Sunday school
School
Fresh air
Beautiful sunshine
Mother
Daddy
Grandparents
Kinfolks
Schoolhouse
God
Christian home
Happiness
Flowers
Plenty to eat
The sun.

My dear children:

Well—the fair, the Mississippi State Fair, with its crowds, parades, dizzy rides, side shows, football games and striking exhibits, is past. The next thing you know it will be Hallowe'en and you'll be lighting jack-o'-lanterns and wearing false faces and bobbing for apples. That will be more fun. And speaking of apples and Hallowe'en fun, have you tried this? Place two apples on papers on opposite sides of a straight chair. Two contestants get down on their knees, put their hands behind them, and at a signal, start eating the apples without any help from their hands. The object is to see which can eat the entire apple first. It can be done!

We now have in our Julia Johnson Lipsey memorial fund one hundred thirty-four dollars and fifty-three cents. Mr. Mize will be calling for this soon, I'm sure, to buy the living room furniture for the memorial building at the orphanage. Besides the gifts that are mentioned in the letters on our page, we received a check for twenty-five dollars this week from an interested friend who wishes to keep her name a secret. I'm sure you join me in saying "thank you" to her. Another friend sends a birthday offering of sixty cents, and she too must remain unknown to us until she chooses to let us know more about herself, for she does not even give her post office. But we hope she reads this so that she will know how much we appreciate her help. It would be nice to call her by name.

Miss Juliette Cox writes again for the Primary Department of the Galilee church at Gloster and sends a contribution of two dollars this time. How we appreciate the help of these little folks and their leader!

Three little sisters who rode the merry-go-round and saw the fat lady at the fair are writing and sending a gift. I'm not going to tell you their names. Find them at the close of their letter.

Mrs. McCall says she found pleasure in the Bible name contest that we suggested a few weeks ago. We always find pleasure in her good letters. Be sure to complete the verse which she begins. We are disappointed that she can not tell us that her physical condition is greatly improved. We will still hope to hear that next time.

Our thankful letters with their thank offerings are beginning to come in too. Bonnie Jean Walker, Betty Lipsey, Joan Lovell, and John Crawford Lipsey all have found something for which they are thankful. I am grateful to them for their quick response to my suggestion, and I know our Heavenly Father

is pleased when we express our thanks to Him.

Some of you will doubtless want to quote a verse of praise or thanks-giving in your letter. There are many of these beautiful verses in the Bible. I am placing our list at the very beginning of our page and the honor roll at the close of it. All those who send in their lists will appear on the honor roll. I hope that each week between now and Thanksgiving that our list and our honor roll will grow. What are you thankful for? Name some things that have not been mentioned. The time is short. If you are grateful, won't you say so?

With love,

Mrs. Frances Steele.

Gloster, Miss.

Oct. 10, 1938.

Mrs. Frances Steele,
Clinton, Miss.

Dear Mrs. Steele:

Enclosed find two dollars (\$2.00) from the primary department of the Galilee Sunday School. Is there any way that I could find out how much we have forwarded for the Orphanage fund? I think this makes four dollars (\$4.00) that the children have given for this purpose.

Yours truly,

Juliette E. Cox.

You are correct, I believe in saying that this Primary Department has sent four dollars through the Children's Circle for the orphanage fund. My records show one dollar sent on April fifth, one dollar sent on June twentieth and the two dollars enclosed with this letter. Thank you, Miss Juliette, and the children very much for your continued interest. I doubt whether you know what a help it is.—F. L. S.

Birthday offering to Julia Lipsey memorial fund or furnishing building, if you do not refuse so many stamps.

A Friend.

We never refuse anything, kind friend, that will help our cause along! Thank you very much, and may you have many happy returns of the day. Our birthday wish for you!—F. L. S.

Oct. 18, 1938,

350 Wacaster St.
Jackson, Miss.

Dear Mrs. Steele:

We enjoyed the fair very much. We rode on the merry-go-round 3 times in all. We saw the fat lady too, and she was very fat.

We are enclosing some money for the Julia Johnson Lipsey memorial building. We have seen it and it is so nice.

Love,

Julia Toy, Jacqueline and
Olive Haley Hewitt.

Thank you, little cousins, for this nice letter and for the money order for five dollars that came with it. Although I did not see the fat lady at the fair, I heard that she was very, very fat.—F. L. S.

Dear Mrs. Steele and children:

I must tell you of my success in the word contest of last week. It was a great pleasure to jot down the names, and imagine my surprise as I reached "Matthew" after about 30, I could find no name beginning with it, so I'll try another list for as I could find no name ending with J, I'll begin with my own—Jemima.

Saw a little incident when I was a young lady teaching in the country. On Sunday, my landlady asked if I'd like to go to "meeting," but added that the preacher had no education and might not interest me. I told her I would risk that, and went, finding him very illiterate but having the Lord on his side. I felt

uplifted and reminded of Christ's saying, "Out of the mouths of babes"—now finish it children.

About the same as to my physical condition.

Great love,

Mrs. McCall.

I'm glad you tried our Bible word game, Mrs. McCall. But I believe you really struck a snag when you tried to find a Bible name beginning with W. I even looked in Cruden's Concordance and there was not a single name listed under the W's. But thirty on your list was a good number anyhow. Your letters always have encouragement and a worthwhile message in them. Thank you.—F. L. S.

—O—

Magee, Miss.

Oct. 17, 1938.

Dear Mrs. Steele:

Since Thanksgiving is almost here, it makes me think of the day that we ought to give thanks to God. There are many things I am thankful for. I am going to list six things that I am most thankful of:

1. I am thankful for Jesus who came to save us from sin.
2. I am thankful that I can go to church and Sunday School every Sunday.
3. I am thankful for the health I have.
4. I am thankful that I can go to school.
5. I am thankful for the fresh air and beautiful sunshine that we have.
6. I am thankful that I have a home to live in. There are many, many other things I am thankful for.

I am sending a quarter for a thank offering.

Lots of love to you,

Bonnie Jean Walker.

When I read your letter, Bonnie Jean, it made me thankful for little girls like you! We do have a heap of things to be thankful for, don't we?—F. L. S.

—O—

Brookhaven, Miss.

Oct. 18, 1938.

Dear Auntie Sister:

I'm writing to you to tell you the things I'm thankful for. There are so many that I can't name them all, but the main ones are: Mother and Daddy and Pa and all of my kin folks, a school house, God, the Bible, the church, and so many other things.

I hope you and all are well. I'm sending a gift offering of 25c.

Love you good,

Betty Lipsey.

When we begin to name the things that we are thankful for we hardly know where to stop, do we, Betty? Down in our hearts we can keep on saying "thank you," even if we can't write them all. The offering you sent will be a big help too.—F. L. S.

—O—

Brookhaven, Miss.,

Oct. 18, 1938.

Dear Mrs. Steele:

Betty Fay asked me to write you a letter, which I am very glad to do, as it's near Thanksgiving I would like for everyone to know a few of the things I am thankful for. First, I am thankful for my mother and daddy, for my Christian home and church, for good health and happiness that I have had this year. I am sending you a small donation, (50c).

Joan Lovell.

Joan, we are so glad to have your thankful letter and your thank offering. I'm sure if the mother and daddy who are on your list were to make out a list of their own, just about the first word on that list would be "Joan."—F. L. S.

—O—

Brookhaven, Miss.

Oct. 18, 1938.

Dear Auntie Sister:

I am glad you asked us to write the things we are thankful for. I am thankful for flowers, sun, plenty to eat, my mother and daddy and my grandparents. I love them all good.

I am sending a little money for

a thank offering.

I love you good,

John Crawford Lipsey.

And "I love you good" too, Johnnie, and thank you for this fine letter and your gift too.—F. L. S.

THANKSGIVING HONOR ROLL

Bonnie Jean Walker.

Bettie Lipsey.

Joan Lovell.

John Crawford Lipsey.

S. S. ATTENDANCE OCT. 23, 1938

Jackson, First Church	1072
Jackson, Griffith Church	766
Jackson, Davis Church	217
Van Winkle Church	81
Clinton Church	483
Greenville Church	446
Crystal Springs Church	361
Greenville, First Church 10/16	511
Columbus, First Church	633
Newton Church	270
Vicksburg, First Church	380
Enterprise Church	86
Philadelphia, First Church	413
Pearl Valley Church	120
Columbia Church 10/16	604
Columbia Church	571

B. T. U. ATTENDANCE OCT. 23

Jackson, Griffith Church	209
Jackson, Davis Church	114
Van Winkle Church	52
Philadelphia, First Church	190
Pearl Valley Church	63
Crystal Springs Church	102
Vicksburg, First Church	116
Newton Church	131
Columbus, First Church	186
Immanuel Church, Hattiesburg	95
Greenville, First Church 10/16	154
Greenville, First Church	117

PASCAGOULA

We have many plans for financing our churches but God has one plan to finance His work here in this world. That plan is tithes and offerings. The tithe is one-tenth of everything that God blesses us with. The offering is that given over and above the tithe. So we can see that very few of us ever give an offering.

Beginning the first of January, 1939, our church is going to try God's plan of giving. We are asking every member of our church to tithe at least during the first three months of the new year. We are doing away with a building fund subscription and in its place each month we will pay over to the building fund the balance in our church treasury.

Don't wait for some one to ask you to sign up to tithe, but come right on and be one of the first. We have already had some to sign, and others have promised to do so. God has promised to bless His plan of giving, let us respond to His promise.

E. N. Patterson, Pastor.

Dr.—"What is a red corpuscle?"
Recruit—"A red corpuscle is a Russian non-commissioned officer."

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.



MR. CHESTER E. SWOR
Director of Religious Activities, Mississippi College, will, with a violin trio, climax each session of the Training Union Convention, meeting at Calvary Baptist Church, Jackson, Miss., Nov. 23-25, 1938.

Stories By Story Hour Members At State Convention

A new, and we believe an interesting, feature of our Convention will be stories told by some of our Story Hour members. If you have a member who will tell a Bible story at this period send us the name, listing the story they will tell. This ought to be one of the high points in the convention.

Great Chorus of Intermediates; Great Chorus of Juniors

On Thursday morning, November 24th, the convention music will be sponsored by two great choruses, led by Mr. James Foster. These choruses will be made up of the Jackson Intermediates and Juniors. Three hundred voices will be heard in songs of praise on this Thanksgiving morning. You will want to join in with them in the congregational singing and together let voices blend in a great hallelujah chorus.

Fayette Organizes Senior Union

We are happy to add the name of Miss Edith Middleton, a former Woman's College girl, to our mailing list. She has been elected to the office of president of the newly organized union at Fayette. Their new pastor, Rev. John W. Cook, is leading in the promotion of the Training Union work on this field and we are indebted to him for the report of this new union.

Mr. Eddie Keeton has just been elected director of the Macon B. T. U. Prof. L. B. Jones, president of the Senior B. Y. P. U., and Miss Nellie Ruth Butler, leader of the Juniors. Congratulations to these.

Correcting an error: A week or

two ago we had the account of the Goodwater Training Union in Smith County, and gave the name of Mrs. Lank Husband as the director. This was an error, it should have been Mr. Eugene Clingan as director. We are happy to make this correction and sorry of the mistake.

Mrs. Alva Gatewood joins the ranks of Training Union directors, having been elected to that office in the Lorena Church, Smith County. Congratulations, and best wishes.

Mr. Carl Coker, Route 1, McComb, takes over the reins of the Baptist Training Union at Navilla Church, Pike County, and in reporting says "By God's help we are going to make our Training Union 100%, A-1, meaning that their goal is to have every union reach their standard. A worthy goal, and one easily attained when gone after with determined zeal.

Griffith Memorial Church, Jackson, reports FIVE A-1 unions for the past quarter. Three of these B. A. U.'s and two Juniors. Congratulations Griffith. This is the largest number of individual unions from any church reaching their standard in a single quarter. They say, "This quarter we are going to beat that." Did we hear anyone else say, "We will too"?

Lauderdale Stages Great Training Union Rally

On Friday night, October 14th, there gathered in Highland Park about seven hundred representatives of Training Unions from twenty-eight of the thirty-two churches in Lauderdale County for a Training Union Rally. This was the largest gathering of its kind ever held in Mississippi and the leaders of the Training Union work in the association, along with friends, were thrilled at the success of their efforts. The churches had all, except one, been organized during the summer, and have one or more unions, and they were all interested in coming to this great feast of good things. Mr. Lowrey who during the summer had a part in the enlargement campaign, sponsored this rally and with the cooperation of all made a great success of it. The services began at 5:30 with Mr. Jack Perkins leading the crowd in the singing of familiar songs and choruses, a fun period was thoroughly enjoyed with old and young taking part. Rev. J. H. Avery, pastor advisor for the Associational Training Union, was master of ceremonies, and called for short talks from Mr. Alvin Reese, director of the Associational Training Union, Dr. W. E. Holcomb, president of Woman's College, Miss Rhobia Taylor, B. S. U. secretary at M. S. C. W., and Mr. Aubur J. Wilds, state Training Union Secretary. Woman's College quartette brought several special numbers, and after announce-

ments all were served a delightful barbecue lunch with cold drinks. It was really a GREAT occasion, and will be long remembered by all present.

B. T. U. OF MAIN ST. CHURCH

The B.T.U. of the Main Street Baptist Church, Hattiesburg, has injected new life into the organization by dividing the unions into departments, with a departmental superintendent over each, and once each month a departmental meeting is held, having the unions of the individual department meet together for their opening exercise. The following program was rendered by the two Intermediate unions of the church at their last departmental meeting. This program proved effective and impressive, we pass it on to you:

Topic—"Reverence."

Prayer—Department Supt. Records.

Song—Take Time To Be Holy.

Scripture—(by member of Top Notch Union)—Lev. 19:30, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord your God." Psa. 122:1, "I was glad when they said unto me, Let us go into the house of the Lord."

Scripture—(by member of Crusaders Union)—Gen. 28:17, "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." I Tim. 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Prayer—Member of Crusaders.

Short Talk—"Reverence in Our Church"—Member of Top Notch.

Short Talk—"Reverence in Our B. T. U."—Member of Crusaders.

Song—Have Thine Own Way Lord.

Prayer—Pastor.

The two talks on reverence follow:

Reverence In Our Church

We should be reverent in our church, first of all, because it is God's house. We all know that God should be held in reverence and not treated lightly. We should be reverent in God's house because we love it. We love it as a meeting place of God's people. We should take care to be reverent in the church because of the influence we have over other people. We all mean to be reverent in God's house, but we are sometimes careless and thoughtless. Let us all try to be more reverent in the House of God.

—Member of the Top Notch Union.

Reverence In B. T. U.

To be reverent means to honor, to respect, or to regard with reverence. The mere stating of the definition is to suggest that we have not had proper reverence in our B. T. U. How then can we be

more reverent?

First, if every member would keep himself quiet and reverent, the problem would be solved. To open our programs with a song and prayer will help create an atmosphere of reverence. To miss the opening exercises in the department and the unions by being late or staying outside to talk, or to talk inside will make it impossible to attain proper reverence in the unions. Not many people will sit still and listen to something being read to them when the reader has never seen the article before and can't pronounce half the words. If everyone on the program would learn their parts, it would be much easier for those listening to keep quiet and therefore, to be reverent.

Also, the B. T. U. is no place for gossip or wisecracks. It seems that some think the B. T. U. is a place to go where you are to try your best to be funny. This, too, hinders reverence.

Being irreverent in God's house is wrong! It is said that if you are not sure you are doing the right thing, just imagine what you would do if Christ were present. How would some of us feel if God were in person in some of our B. T. U. classes. We would be very much embarrassed and ashamed. But keep in mind, though He is not here in physical form, He is always our unseen guest, watching with His all-seeing eye.

Once when Christ was on earth, he went into the Temple and the people were buying and selling their goods in it. He became very angry. We, today, do not sell things in the church, but do just as bad when we come very nearly making the church a place for a social gathering. Don't you suppose Christ is just as angry with us as He was with the people in the Temple?

When we go to our classes from now on, let us think of these things and when we do this, we will each do our part in having reverence in our worship.—Member of the Crusaders Union.

Mrs. Bradley Bames,
Departmental Supt.

The husband drew up his chair beside his wife's sewing machine. "Don't you think it's running too fast?" he said, "Look out! You'll sew the wrong seam! Mind that corner, now! Steady! Slow down; mind your finger!"

"What's the matter with you, John?" said his wife, alarmed. "I've been running this machine for years!"

"Well, dear, I was only trying to help you, just as you help me run the car."—Lockheed Review.—E. H.

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A RESTFUL YOUTH REVIVAL

By Walter M. Gilmore, Nashville, Tennessee

The First Church, Nashville, Tennessee, Dr. W. F. Powell, pastor, closed a very fruitful week's youth revival Sunday night, October 16, Rev. Luther Jenkins Holcomb leading, with 78 additions, the majority of them by baptism. The hearts of the membership of this great church were "strangely warmed" and every organization was stimulated to renewed activity—1,350 in Sunday school and 526 in the Training Union the last day of the meeting.

The principal difference between this and the ordinary revival was the fact that special emphasis was laid on the young people, who were given places of leadership and responsibility in the preparation and conduct of the meeting. For weeks in advance, they were making diligent preparation in prayer and plans for the revival; during the meetings they were wisely utilized in the pews in personal work and in the aisles, in the choir and on the platform. In his recent book, "Victory Through Youth," the Evangelist clearly outlines his purposes and plans in holding a youth revival.

Luther, who is a worthy son of a worthy sire, Dr. T. L. Holcomb, executive secretary of the Sunday School Board, and his cultured young wife will make their home in Nashville. Although still quite a young man, he has already achieved marked success in this particular field of evangelism, having won hundreds of young people to Christ and stimulating multitudes of other Christians to more vigorous and joyous living in the Master's service.

The following paragraphs from a paper prepared and presented by Dr. Hight C. Moore, and unanimously and enthusiastically adopted by the Nashville First Church, furnish a fair appraisal of the young evangelist:

"A ministry designed directly for young people (but as well to their juniors and seniors) has been the ministry of a youth who loves God and man, yearns for the salvation of the lost, stands steadfastly loyal to Holy Scripture, and magnifies the church with its faith and fellowship of redeemed souls on their way to the Better Country.

"Sympathetically human himself and knowing the highways and byways of human interest in our modern world, being up-to-date with the times and down-to-date with the truth, he has wrought among us without conceit or condescension, without effrontery or effeminacy, without compromise yet with deep conviction, showing fine poise and rare good judgment and incisive appeal in the proclamation of the gospel."

"Why do you want such a big sink?" asked the plumber.

"Well," explained the man who was building a new house, "when my wife leaves in the summer she's generally gone for a month."

Ho: "I read that the treasury at Washington launders old dollar bills."

Bo: "I'd sure like to know where they hand 'em out to dry."

THE PASTOR'S INTERROGATION POINT

Eldridge B. Hatcher

The question hanging over every pastor's threshold is: "What kind of church members are you sending out every Monday morning into the city, or community, to mingle, during the six week days, with other people—some of whom are saved and some unsaved? In the shops, stores, offices, factories and other places where they work your members go forth as representatives of your church and of christianity. . . Those around them will have their eyes upon them. Personal contacts always mean personal influence exerted. It is probable that more sinners are attracted to Christ and christianity which they see exhibited in lives of true christians than by all the sermons and talks which they hear about Christ and His Gospel.

Are you sending out into the whirlpools of human life each week a group of church members with the light and love of Christ shining in their faces and daily lives so that they become soul winners before they even open their lips about salvation and also become an inspiration to the weak and backsliding christians around them.

That, is your highest task, friend pastor. Not to hold so-called evangelistic meetings annually, not to help put on vast organized, concerted evangelistic enterprises. Not to balance your church budget with money in the treasury. Not to receive several hundred new members before your first year is out. Not to have all the wheels of your church machineries whirling with a mighty din so that the noise gets into the papers. Your heavenly commission is, by your personal spiritual contacts, and particularly by the shining example of your Spirit-filled, Christlike character and life, so to develop, under God, your members that they go forth each Monday aflame with the love of Christ. Then your church becomes busy, not merely within its brick, or stone walls, but out among the lost and backsliding ones every day.

Of what avail are all the activities of your church departments, with their standardizations, ruts and statistics, if at the same time you are sending out from your church membership every Monday, those who will misrepresent New Testament christianity and contradict by their daily life the truths which you present on Sunday.

OPENING THE DOOR OF THE CHURCH

That's what they called it when I was young. I am now 78. They then had a "mourner's bench" which I do wish would be restored! Oh! how our devoted saintly, Godly preachers would exhort when "calling up mourners"! How I have seen strong men and women tremble and weep at such times and especially when some Godly enthusiastic member would go among them and prayerfully plead for them to come up to be prayed for and often take hold of them and lead them to the mourner's bench," and when they would get them there often one or more

members would show their interest by giving to them and kneeling there plead with them and pray with and for them and often then and there lead them to give their all to Jesus! Oh what happy times—those old time religious services! Oh, how I pray for their return!

But when the preacher did open the doors of the church he simply announced "While the brethren sing something we will now open the doors of the church for the reception of members in any way—by profession, by restoration, or by letter" and that was all he would say. He stood still. He did not exhort one word at that time!

Why? He knew if the apple was ripe it would fall off then, or sometime soon. He knew that exhortation to join the church did not convert folks and he did not want unconverted members. He knew the church could not be of any benefit to them, neither would they be of any benefit to the church. Numbers was not what he was seeking.

And another thing, if a person came by experience, he had to give his or her own experience—the preacher did not give it for them.

How I plead with preachers of today to stop exhorting when "opening the doors of the church".

Exhortation at that time is responsible for a large per cent of our useless, unconverted membership.

The church would be many times

better off without them and they would be better off out of the church.

"Did you ever drive a team through wet prairie land and have the wagon wheels clog up with that sticky mud? That mud was worth as much to your team as unconverted members are to the church. What do you want with them?"

Yours for better times,

J. L. Williams,
Meridian, Miss., R. 1.

When a meek-looking man applied for settlement of a claim for fire insurance, the agent asked: "Much damage?"

"Not much," the man said; "just a door."

"How much would a new door cost?"

"About five dollars."

"When did the fire occur?"

The man hesitated a moment, then replied:

"About thirty years ago."

"Thirty years ago?"

"Yes."

"And you waited all these years to report it?"

"Yes."

"How did it happen?"

"Well," said the man, "my wife has been at me to do something about that door ever since it was burned, and I couldn't stand it any longer."—Ex.

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DEAFNESS AND CHURCH ATTENDANCE

Should those whose hearing is so impaired that they cannot hear a sermon, even with the help of a hearing-aid, attend church services? One says, "No, I have tried it and find it more confusing than helpful." I do not think we should charge church attendance upon such a person as a duty. It is a matter for each one to decide for himself. However, I should like to give my experience in attending church services since I have become entirely deafened. Several friends have asked me to do this, for the benefit of others.

Although I do not hear a single sound during the whole service, I attend church regularly and find it uplifting. We are social beings and need the inspiration of fellow-worshippers, whether we hear their voices or not. I also receive inspiration from meeting my friends at church. Incidentally, it should be observed, that it is often an inspiration to others to see deaf persons attending church services regularly.

When the hymn is announced I get the number from the bulletin board, or from a fellow-worshiper—lip-reading fails me—and, glancing occasionally at some one who is singing, I read their lips and follow the words with the congregation, mentally, and try to enter into the spirit and sentiment of the hymn—though I do not attempt to sing, as I cannot hear my own voice. Sometimes I feel that the hymn means more to me than it did when I could hear it sung, because I concentrate my thoughts more intently upon it, and often discover impressive sentiments hitherto undisclosed. As the Scripture lessons are usually from familiar selections, I can usually follow the minister by lip-reading. I make a special effort to get the text or subject, as that will greatly help in following the speaker by lip-reading. Sometimes it is necessary to call on a fellow-worshiper to write the text for me. Even the best of lip-readers find it difficult to understand a speech or sermon, but usually one can understand enough to follow the main thought of the discourse. Even when it is impossible to follow the speaker, one can always find some helpful thought from the hymn or Scripture lesson for profitable meditation.

After all, we go to church to worship God, and we may worship Him in spirit and in truth," though we hear not a word. When a devout watchman, hard of hearing, was invited to come nearer the front so he could hear, he replied, "I dinna want to hear." He had learned the secret of true worship, and human voices were a distraction to him. During the pioneer days an Indian, who knew scarcely a word of English, attended a camp-meeting and was converted. Somehow he caught the spirit of the service without understanding the language of the leader.

No minister can do the praying for his congregation. He may lead them in prayer, but each one must do his own praying—and here deafness is no barrier. And remember, with or no ears, every one may take part in the offering.

Those who are deafened are excluded from many of the activities of life, and they feel this keenly. But if they join their fellow-men in the church services, they feel that they are adjusting themselves to the world about them, and, to some extent, living normally. This is a great help to their morale. If you are not in the habit of attending church services, on account of deafness, let me suggest that you begin by attending with a sympathetic friend who may help you, at first, by writing a few notes to guide you in the service. We should not give up but remember the slogan of the hard of hearing: "Cultivate the will to overcome."

May I add these suggestions: The hard of hearing may find great help from two sources: hearing-aids, and lip-reading. The former will help those who are partially deafened, and the latter is an aid to all. Caution: There are some fraudulent hearing-devices on the market. Buy no instrument without several days' trial; reliable dealers allow a free trial. The American Society for the Hard of Hearing, Washington, D. C., will be glad to give reliable advice concerning the various hearing aids. Write them, if interested. In most of our cities there are branch chapters of this Society, which hold weekly meetings for the benefit of the deafened. They also sponsor lip-reading instruction, or can direct you where you may secure such instruction.

What will lip-reading do for the deafened? It will not give you back your ears, for speech-reading has some severe limitations; but it will work wonders for those who will give it a fair trial. While it will help, to some extent, in understanding a public address, it is of the greatest service in conversation, especially in the home or office where we become familiar with the lip-movements of those with whom we daily come in contact. If I may give my experience I will say that, although I am now entirely deaf, and only a fairly good lip-reader, I can converse with my wife and children with such facility that I hardly miss my hearing in my home. If you would like to know more about the possibilities of lip-reading, and how the deafened may be helped to solve their problems, write the American Society for the Hard of Hearing, Washington, D. C., and they will cheerfully furnish the information desired.

H. H. Smith.

Ashland, Va.

REVIVAL FOR NURSES

A city-wide revival for nurses was conducted for one week recently in New Orleans. An outdoor meeting was held in the Willow Court, a beautiful lawn surrounded by willow trees, between the nurses' homes at the Southern Baptist Hospital. This meeting was made possible by the cooperation of the churches in New Orleans and the hospital authorities in response to the leadership of Miss Ruth Enslin, of Hattiesburg, Miss., who was in the August class of graduate nurses.

Several churches and a funeral home loaned chairs for the meeting and one church furnished song

books. A well known music house brought one of their pianos for use and called for it at the close of the meeting. The hospital authorities loaned equipment and furnished entertainment for the visitors.

A few weeks before the revival began preliminary meetings were held for the nurses from the various hospitals to determine their desire in the matter of having a city-wide revival and to secure their cooperation. They joyfully and enthusiastically declared a desire for such a meeting. From this point plans were made for a week of services.

Mr. D. M. Nelson, of the Louisville Seminary, did the preaching during the meeting, speaking at 6:45 each morning at the chapel period and at 8:00 at the evening services. His messages were simple but convincing. The Holy Spirit was leading because a prevalent exclamation among the nurses was, "I never heard anything like that before." Many of them had the wonderful experience of a fuller surrender to Christ and wept in their new-found joy.

Two young men from one of the churches volunteered to give their services as chorister and pianist. Special music was furnished each evening by the New Orleans churches and by the Mississippi Woman's College quartette, the latter being present for the last two days.

This meeting touched the lives of many nurses from several hospitals in the city. It was the realization of a dream that Miss Enslin and other nurses had for several years. They remained undaunted by defeat in the past until finally their efforts bore fruit this summer. It came as a crying need, that of a much needed Christ in the nursing profession. It is hoped that this is only the beginning of a greater revival to follow. There were great difficulties to overcome but constant prayer and faithful efforts won. The spirit of the revival still lives in the nurses' homes and channels for evangelism have been opened. This meeting came at an opportune time since only the week before a new class of forty girls had arrived to enter the Southern Baptist Hospital for training. While the nurses minister to the bodies of the sick they can also minister to their souls by bringing Christ to them.

—Carl Conrad.

—BR—

1st Sgt.: "How is your insomnia? Is it getting any better?"

Mess Sgt.: "I'm worse than ever. I can't even sleep when it's time to get up."

—BR—

"Now," began the architect, "if you'll give a general idea of the kind of house you need—"

"I want to have something," replied the husband, "to go with a door knocker my wife brought home from New England."—Ex.

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John R. Dickey's Old Reliable Eye Wash
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Used 65 Years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
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RICHTON INTERMEDIATE GIRLS' AUXILIARY

It is with much pleasure and gratification that we are able to report that the Intermediate G. A.'s of the Richton Baptist Church have met all points of the Standard of Excellence for the year.

The girls have been faithful in attendance records and have shown an excellent spirit.

At the beginning of the year pins were offered all girls making perfect attendance records. Ida Lou Coulter and Erin Joy Lott were entitled to pins.

More interest and real work has been manifested than any previous year. Those who attended the House Party at Woman's College this year were: Frances Henderson, Ida Lou Coulter, Mary Blount, Maurice Walley and Erin Joy Lott. Other members are Elaine Caldwell, Dorothy Mae Palmer, Jane Odom, Ruby Heartley, Novelette Harden, Ora Nell Boone, Mildred Greenwood and Irene Edwards.

All are looking forward to an even better year of glorifying the Lord's work.

"Arise and shine for the Light has come." Isa. 60:1.

Lizzie Brown,
Counselor.

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MISSION PASTORATE

In Mississippi there are a number of Baptist churches and fields supported by the State Mission Board. That is, these fields receive assistance from the Mission Board. It is the opinion of the members of the State Mission Board that money spent helping weak churches, is money well spent. To substantiate this belief, it has been suggested that many of the larger churches in the state have been helped during the past. These same churches are now able to put back into the Mission work, many times the amount received from the Mission Board.

There are, however, fields in the state receiving aid, which will never be able to return, even the amount received from the Board, certainly will not be able to return a larger amount. It is thought best to support these fields, because we are able to reach the lost and help those already saved. It seems the idea is, to carry the gospel with no thought of receiving a monetary remuneration sometime in the future. The opinion of many seem to be that we will have to continue this kind of work for years to come. One pastor said he felt this type of work should continue until Jesus comes again. Be that as it may, we are in mission work to stay, as Baptists of Mississippi.

It is the opinion of some that there could be some improvement made in the way the State Board make the appropriations for this work. The present system does not seem to be as efficient as it could be, and no doubt should be. The Committee does not have time to study each case as it should. And too, some members of the State Board have never had an opportunity to read over an application blank until he is called upon to pass upon an application in the meeting of the Committee. This does not seem to be quite fair to the members of the Committee and churches receiving aid.

If work could be classified, it no doubt would be a great help. There could be two classes. Emergency and permanent fields. The first should include churches which will not have to receive assistance for more than, from one to five years. This class could be put into the hands of a committee such as we now use. The second class should include churches which will have to be helped for years to come. It might be best to let another committee take care of these churches. Perhaps the Executive Committee. The salaries of the fields in this second class should be stabilized as far as it is possible to do it. They should also be placed on such a level as to enable the churches and State Board, to secure the services of our best pastors.

These Missionary pastors could be used as evangelists by the State Board. Each Missionary pastor could give four weeks during the year to holding meetings in needy places. This in addition to meetings in his own churches. This work to be supervised by the State Board, or whoever may be in charge of this phase of our work. It is understood that the Evangelists of the state are to hold meetings in needy

places and not in churches well able to employ an evangelist. These Missionary pastors are better qualified to do this work than those who have not had experience in this type of work.

I am sure it is the desire of every Baptist in Mississippi to reach the largest number of people, for our Lord, in the shortest period of time. If we all will do our best and help our neighbor to do his best, the cause of Christ will make more progress in our state.

E. S. Flynt.

Handsboro, Miss.

HEBRON, SCOTT COUNTY

The Hebron Baptist Church called me as pastor in June of 1934. Their membership was very low, only 31 members. The church is three miles from Lena, Miss., and some of our people had gone there during the depression while Hebron did not have a pastor.

The Lord has blessed us wonderfully these past years. We now have 95 members and plan to ordain two more deacons the 2nd Sunday night in November. This brings our board of deacons from one to five in number.

Instead of our old-time worn organ we have a piano now. Our Sunday School and BYPU's are doing fine.

Now I am not trying to say I did all this for the church but God did it through all of us. And I trust the pastor has grown as well. When I entered the work I was a freshman at Clarke College I finished there and went to Mississippi College and finished in 1937. I am now at B. B. I. and enjoying the opportunities that are ours as students at B. B. I. So you see the good people at Hebron did a good deed in helping me through school.

I have given up all my work except Hebron and I am open for the leadership of God to other fields of work. B. B. I. has student-pastors all over Louisiana and Mississippi and can furnish many more.

We covet your prayers for Hebron Church and also B. B. I. covets prayers from all God-fearing Christians.

I wish to recognize the following co-workers of mine in the revivals since I first started the work at Hebron. In 1934 I held my own meeting. In 1935, Bro. H. C. Parker. In 1936, Bro. J. R. Davis. In 1937, Bro. W. H. Woods. In 1938, Bro. J. R. Davis. During this time seventy-one members were added. Sixty were for baptism and eleven by letter. Death claimed two members and others moved away.

Sincerely,

James E. Gooch, Pastor.
1220 Washington Ave.,
New Orleans, La.

"I can't quite diagnose your case. I think it must be drink."

"All right, doctor, I'll come back when you're sober."—Ex.

Harold: "You say you were once cast away on a desert island, entirely without food. How did you live?"

Charles: "Oh, I happened to have an insurance policy in my pocket and I found enough provisions on it to keep me alive till I was rescued."—E. H.

ASSOCIATION MINUTES WANTED

Baptist indifference regarding the preservation of their historical and statistical material is surprising. Take the following facts as an illustration. Last session the Librarian of the Baptist Bible Institute sent out appeals to all clerks of district associations in the Southern Baptist Convention, urging them to send copies of their minutes for preservation in the library. To many of them several appeals were made. It was explained that these minutes contained valuable material for future research workers, and in most cases the only available material. Appeals were made also through the state papers.

But of the over nine hundred clerks to whom we wrote, only 421 responded. We are at a loss to understand this. Certainly every clerk should be sufficiently interested in the preservation of his own work and of the statistics of his association to send a copy to the few institutions asking for them. It will be impossible for future historians to write a correct account of the work of these bodies unless they can have access to the minutes of their meetings, with the statistics.

Each association at its annual meeting would do well to instruct its clerk to send copies of its minutes to the libraries and historical associations asking for them, promising to carefully preserve them for the future. The cost would be only a few cents, but the benefit would be invaluable. Surely there is some one in each association who realizes the value of this and will see that it is done.

Moderators, clerks, and pastors, this is an appeal to you and an opportunity to serve the cause. Will you not do it?

J. E. Gwatkin,
Librarian.

FREE PAPERS FOR SECRETARY'S SAKE

In order to place up-to-the-minute facts about repeal and present-day liquor problems into the hands of those who need to learn the truth on this question, The National Voice, national temperance weekly, is repeating its offer this week to send free bundles of papers for distribution purposes anywhere in the United States.

In order to secure a free bundle of 25 assorted copies of this temperance publication, church workers and friends of sobriety may address a postal card request to The National Voice, Box 23, Los Angeles, Calif.

Many thousands have been reached during recent months by the distribution of these free temperance papers.

Elderly Lady: "Can you tell me where the Second Baptist Church is?"

New Patrolman: "You got me there lady. I don't even know where the First Baptist Church is."—E. H.

Notice!

Active physician is considering change of location if sufficient inducement. Country or small town. What have you to offer?

DR. A. C.

C/o Baptist Record, Jackson, Miss.

MT. GILEAD CHURCH CELEBRATES

It was our pleasure with many others on the sixteenth of this month to hear Rev. T. A. Beasley preach at Mt. Gilead Church, this being the fiftieth anniversary of his entrance into the ministry. He preached his first sermon at this place at the age of sixteen. He used the same text: "And sitting down they watched Him there," that he used for his first sermon.

Twenty-two were present that heard his first sermon.

He gave such interesting topics of his religious work during these fifty years, I am sure his friends would like to know them.

Pastored 32 churches.

Organized 11 churches.

Moderator of West Judson Association 12 years and Chickasaw 8 years.

Preached 12,091 sermons.

Held more than 500 meetings in eight different states.

Preached ordination sermon at ordination of 57 preachers.

Helped to ordain 162 deacons, preaching the ordination sermon for nearly all of them.

Baptized 3,300.

Conducted 1,800 funerals.

Married 533 couples.

When a boy in Sunday school memorized all the New Testament. Began preaching at age of 16.

—A Friend.

BLUE MOUNTAIN

The motif of the reception given by the Baptist Student Union of Blue Mountain College in September was Snow White and the Seven Dwarfs. Immediately upon hearing of this, Mr. Walt Disney sent the Baptist Student Union of Blue Mountain College an original, personally autographed, sketch in colors of Snow White, the Seven Dwarfs, the squirrels, deer, etc., with the words "Greetings to the Baptist Student Union."

Blue Mountain College's B. S. U. exhibit at the Fourth Quadrennial All-Southern Baptist Student Conference in Memphis, October 27-30, will have the same motif, and Mr. Disney's autographed sketch will be on display. More than one hundred Blue Mountain College students will be in attendance at the conference.

—Miss Tom Womack, Secy.

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